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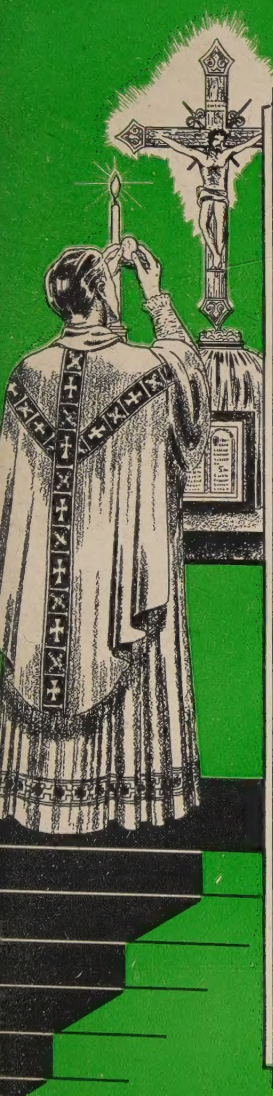

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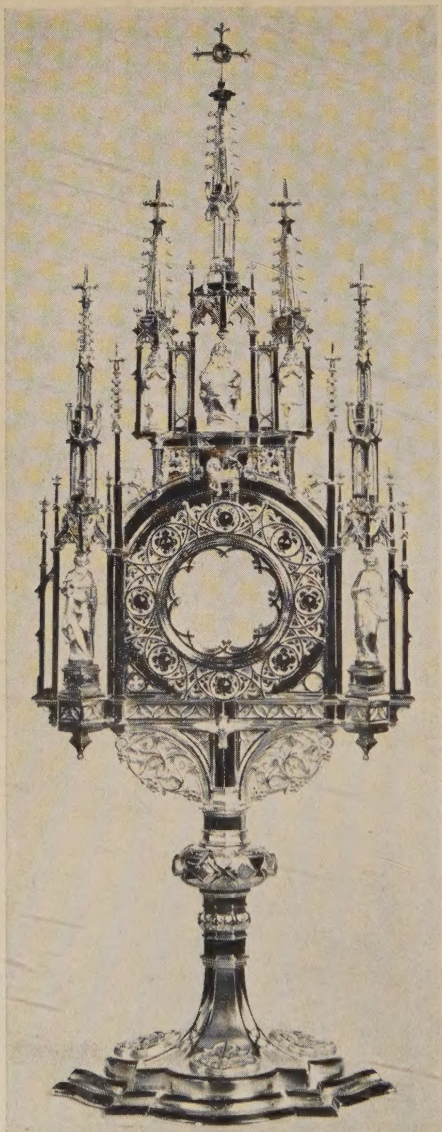

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Ex Femineo Sexu

This issue of **The Priest** may set a precedent for clerical journals in carrying an article by one **"ex femineo sexu"**—Elinor Inman, in charge of religious broadcasts for C.B.S. Although Miss Inman is not a Catholic, we knew she would be able to give us good advice against the day when we might be called on to face the "mike."

After reading her article in manuscript, we 'phoned her to tell her ungraciously that her article was: 1. about as interesting as a recipe for baking a sponge cake, and 2. uncomfortably loaded with imperatives, which might be received with ill-grace by a **gens electa**, unaccustomed to feminine tyranny.

She countered with: "Was I to entertain or instruct? Don't you want priests to use their radio time with maximum efficiency? Well, then—!" That, naturally, took care of us. The woman got the last word!

Miss Inman asked us to add one paragraph to her article. It was too late then, but we can provide it here: The radio speaker should not fail to bring a copy of his talk along to the studio. That may sound like needless advice, but one radio speaker on a national hookup came near to being embarrassed. He had been accustomed to working with N.C.C.M., which never fails to send mimeographed copies of the day's talk ahead of time to the speaker, to Radio City, and to the station from which the program is to originate. It is next to impossible for the speaker to be

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"stuck." But most other agencies, it appears, trust that the speaker will bring his own copy to the station—and in this case, the priest remembered only in the nick of time.

We have asked Miss Inman to write us a follow-up article giving something of the human side in religious broadcasting—anecdotes, remarkable experiences, and the like. It should make good reading.

Catholic Press

Congratulations to the Los Angeles **Tidings** which has just passed the half century mark of service to the Catholics of the Archdiocese, and beyond.

We first began reading the **Tidings** about the time Father Dunn took over the column El Rodeo, which under his expert hands grew into something unique in the annals of the Catholic Press. Excuse our age, but we were more interested in Western stories previous to that era and so we can hardly summon up remembrance of the days of another well known editor, Father Dunn's predecessor, the present Bishop of Reno, the Most Rev. Thomas K. Gorman.

Father Dunn's **Rodeos** were certainly in the tradition of the old West. Although the Reverend editor himself was from the "auld sod," he was quick to catch the spirit of California. I think Mark Twain, once a Western newspaperman, would have acknowledged Father Dunn as a worthy successor: for his courage, his forthright speech, his sparkle and his wit. "Read the encyclical of Pius XI on the Holy Priesthood," he once urged his public; "it will give you ideas for reforming your pastor."

The present editor is the Rev. Thomas J. McCarthy. If you don't

THE PRIEST **NOVEMBER, 1945** **VOL. 1, NO. 11**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

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Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

know it already, permit us to say that Father McCarthy has let nothing be lost. He puts out one of the most attractive papers we have seen yet—clean white pages, excellent typography, comprehensive coverage of Catholic news. Outstanding in the **Tidings** are book reviews and book notes. Patrick Henry's informal "About People," Father Higgin's "Talking it Over," William Mooring's Movie News, and "Random Bits." We learn with pleasure too that Father John S. Kennedy, whose name appears more and more frequently in the New York **Times** literary supplement, will now undertake a monthly review of current novels.

Water in a Sieve

Pushing the cause of Catholic books when Catholic papers neglect them is like carrying water in a sieve. The **Tidings** clearly recognizes that. So, too, does the Davenport **Messenger**. The Rev. L. M. Boyle, editor, has just recently announced a special book section for the second Thursday of each month. The first appeared in the Sept. 18 issue—beautifully done—macte virtute esto.

The problem, of course, with furnishing adequate book reviews, is how to find reviewers. A small diocese, particularly, may be hard put to it to cope with the enormous output of modern publishers. Father Boyle has called in outside talent, notably Mr. John C. Tully, and thereby hangs a tale. . . .

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School and parish organizations can make $12.00 profit on the sale of a carton of the Christmas Manger Sets. They can be sold by display at parish gatherings, by door-to-door sale or directly to pupils. Prices: 1 to 5, $1.50 each; 6 to 23 cribs, $1.25 each, 24 or more, (a carton) $1.00 each.

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wrote us recently, speaking of Mr. Tully, proprietor of Chicago's **Thomas More Book Shop** (22 W. Monroe Street, Chicago 3, Ill.) You probably know him better as the editor of **Books on Trial**; and you have very likely read his syndicated column in the diocesan press. That column, we were going to say, is the answer to this particular book problem. But now we want to talk about Mr. Tully:

Mr. Tully came to the book trade by a long and circuitous route but he is now so much at home in it that we feel this is another case of the old proverb about the "long way round." A graduate electrical engineer, a radio manufacturer, a banker, now in fact a missionary for the Catholic Press, he began his checkered career by working his way through Notre Dame as a stenographer, instructor and reporter. It was he who sent out the first reports on the athletic prowess of a certain Knute Rockne. He roomed at that time with a very active and energetic lad who later became the Most Rev. John F. O'Hara, former President of Notre Dame, former Military Delegate, present Bishop of Buffalo.

Entering the business world and pioneering in radio, Mr. Tully became one of the founders of the National Radio Manufacturers' Association and its treasurer till he sold out his own interest shortly before the crash. We privately believe that uncanny timing is part of the "Tully touch."

After that, he found himself called upon to take over the muddled affairs of one of the many "busted" banks of that tragic era. The bank eventually paid off the depositors in full, plus an addi-

(Continued on page 68)

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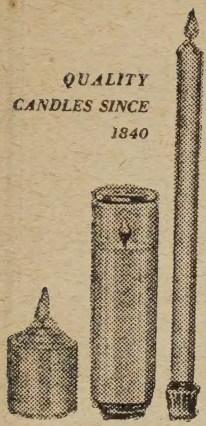

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Vol. 1 NOVEMBER, 1945 No. 11

Editorial Comments

Protestantism and Luther

Lon Francis

THE third paper, entitled *Protestantism and Luther*, prepared for the Symposium on Protestantism, was written by Edwin Prince Booth, Professor of New Testament at Boston University since 1935. He was ordained a Methodist minister in 1922, and has long been pastor of the Community Church at Islington, Massachusetts.

He maintains that "Protestantism is historically the result of a reform movement. It is not the reform movement itself."

When he refers to the thirteenth century as one in which "the Catholic idea had its full flowering," and praises it, he weakens his argument greatly, because if, under the Catholic Church, religion and piety, the arts and sciences flourished, then they could conceivably have flourished in the fourteenth and fifteenth centuries as well. The blame, therefore, should be laid not on the Church, but on the forces which fought the Church, or on the people who refused to live in keeping with the Church's demands and with God's Commandments.

Dr. Booth refers to the Cathari (Albigenses), the Waldenses, Marsillus of Padua, the Brethren of the Common Life, John Wyclif, John Hus, and others as forerunners of Luther and his Reformation in Germany, since these men led reform movements in northern Italy, southern France, northern Spain, Holland, England, Bohemia. These "reformers," whom he never conceives as "heretics," because he believes they were sincere as heralds of the pure gospel, operated in the twelfth, thirteenth, fourteenth and part of the fifteenth centuries.

Why Not Go Farther Back?

Why does Mr. Booth not go way back to the third and fourth centuries?—because even at that time men, posing as "reformers," such as Arius, Nestorius, Eutyches, not only attacked the Roman Church, but had a much larger following than the Albigenses, the Waldenses, and cre-

ated a much greater disturbance in the Christian world than did Wyclif or Hus. The Church made herself stronger by having had the opportunity of dealing with their errors in General Councils and of promulgating what was the truth against which their errors offended.

If, as Dr. Booth thinks, there was merit to the Waldenses movement because it has a small following even today, after more than seven centuries, then there must have been more merit to the teaching of Eutyches, because his heresy has endured for fifteen centuries. It has more than 1,000,000 followers in Egypt at this time.

Throughout every century of Christianity there have been heresiarchs, some of them sincere, some of them most insincere, who denied some doctrine or practice of the Universal Church, but that does not mean that these men were right and the Universal Church wrong. If there had been several attempts to "reform" Catholicism over a period of nineteen centuries, they were insignificant in number compared to the efforts to "reform" Protestantism during only 400 years. If there are some Arians, some Nestorians, some Eutychians, some Waldensians, some Husites, still in the world, are there not over four hundred different brands of Protestantism—offshoots of three Reformation religions—in the world of our day?

Original Lutheranism has been "reformed" so many times that, today, there are 22 different branches of it in the United States alone. Calvinism has been reformed so many times that there is very little left of its original teaching, such as predestination, infant damnation, etc. From Episcopalianism, which counts several branches, sprang Methodism, which exists in 18 different forms in our nation alone.

We do not, of course, deny that the movements started by Wyclif in England and by Hus in Bohemia were similar in character to that later launched by Luther, but if the Lutheran revolt grew to more immense proportions, it is to be attributed neither to Luther nor to his teachings, but rather to the backing he received from the civil power. His conflict with Tetzel and with the Pope would have fallen as flat as those between ex-priests and their Bishops before and since that time. It was not until seventeen years after Luther's revolt that his followers broke with Rome.

Even the name of John Hus would not be known today if his teachings had not become a political issue. In fact, Dr. Booth admits: "Bohemia stood her ground around the Husite flag."

A Fake Premise

Apologists for Protestantism almost invariably act on the theory that any individual dissident must have been right and the

Church wrong, just as they assume that, when there were conflicts between the Church and the State, the State must have been, in every instance, right, and the Church wrong. According to that mentality, Stalin was right and the Orthodox, Lutheran, Catholic and other churches functioning in Russia were wrong, when Bolshevism suppressed the practice of religion altogether. According to that mentality all the Catholics and the many Protestant sects, operating in Germany were wrong, and Hitler, who claimed to personify the State, was right.

It is this mentality, born of deep prejudice, which impels Protestant leaders to see good in any movement directed against the Catholic Church, no matter whether it proceeds from the ranks of Communism, or of organized atheistic, anti-clerical, and rationalist societies.

It is this mentality which leads many Protestant churchmen to give encouragement to definitely anti-Christian movements if they believe that Catholicism will suffer more than Protestantism by such cooperation. We are reminded of what Rev. Charles Starbuck (Congregationalist) wrote back in 1906, in the *Sacred Heart Review:*

"The poison which Luther has infused into the views of Protestantism concerning marriage is working more and more deeply; and unless there can be an effective antidote, will yet be the death of it. What Christian would rather see Protestantism survive and Christian marriage perish, than see Christian marriage survive and Protestantism perish? If he makes the reverse choice, he may seem a very staunch Protestant, but is not a Christian at all."

Referring to Wyclif, Dr. Booth remarks: "The men whom Wyclif organized and sent over England were to spread Scriptural holiness throughout the land." We wonder what kind of holiness the Catholic Church had been spreading t h r o u g h o u t Europe if not "Scriptural holiness." He continues: "His English people had seen the free spirit." What makes the Christian free, according to Christ's own words, as much as "the truth"? If people are "free" to oppose the indissolubility of marriage, or the Holy Eucharist, as a united Christendom had accepted them for fifteen centuries, then why are they not "free" to oppose the divinity of Christ, the very cornerstone of Christianity?

A False Species of Freedom

On the score of "freedom," however, modern Protestants are not justified in praising Luther, who denied that man is free at all. The Christian is not "free" to accept or reject divine revelation, which, because divine, must be just as true as is the multiplication table outside religion. If one be "free" to accept or reject doctrine clearly taught in the Bible, then how can the Bible

have that authority with which Protestantism credits it?

In reality, Protestants render only lip-service to the Bible, while Catholics hold it to be inspired from cover to cover, and, with St. John, the author of its last book, the Catholic Church warns her every member against altering it, adding to it, subtracting from it, or misinterpreting it. When the Bible is misinterpreted, it surely is not God's word.

We were reminded recently of the resignation from the beautiful Riverside Church, in New York, of Dr. Harry Emerson Fosdick, who was one-time President of the Federal Council of Churches. Evidently he was in good favor with Protestantism, or he would not have been at the head of a Federation representing practically four-fifths of the entire Protestant membership in the United States. Yet Dr. Fosdick denied the Virgin Birth and the inspiration of Holy Scripture itself. What authority could the Bible have in his hands if he questioned its inspiration? Originally Protestantism certainly believed that Christ's religion was supernatural, but Dr. Fosdick regarded a supernatural religion as unscientific, and believed religion's chief function is to render service to men and not to God.

Protestant Praise of Communism

On May 2, of this year (1945), the Toronto and Kingston Synod of the Presbyterian Church in Canada made this report on Communism:

"Russia's amazing achievements in the war have astounded the nations; and have proved that there is within Communism a *spiritual* as well as a material power . . . In our generation Communism may emerge as a new proletariat *religion* . . . If Russia has established justice between man and man . . . applied the teaching of Jesus' Parable of the Rich Man and Lazarus more realistically than professed Christian nations, then let us take off our hats to her . . . There is no denying the fact that the social ideals of Communism bear strict resemblance to the social emphasis of the Christian gospel."

The import of all this is that if there is something good in Russia's Communism, then the churches should not oppose it, even if it has officially caricatured Christ and striven to obliterate the very name of God from the nation. Philosophers, as well as theologians in the past, judged quite differently. Their motto was "bonum ex integra cause; malum ex quocumquo defectu," which means that a thing is bad if it contains one serious defect.

Protestant betrayal of Christ by applauding Communism follows that of the Russian Orthodox Church. A pamphlet prepared under the immediate direction of the former Metropolitan Nikolai, of Kiev, entitled

"The Russian Orthodox Church and the Patriotic War," contains this passage:

"When the Russian nation constituted its people's Soviet authority, the Orthodox Church clearly stated that, as an integral part of the nation, it cannot fail to acknowledge with its whole heart and soul the Soviet authority, *as ordained by God,* and as the real national authority. It therefore called upon all the faithful to submit sincerely *in every respect* to the new authority and collaborate with it for the common good of the nation."

Wanted—A Perfect Parson

The good people of Wombwell, a mining town in Yorkshire, England, are a long way from the theatres, museums and lecture halls which sharpen the critical judgment of John Bull's city dwellers. But don't think that these quiet-living villagers don't know what they like.

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A good preacher, able to put across his message eloquently and briefly.

Devout, yet broadminded.

An inspiration to his flock, intelligent, sympathetic, untiring in visiting the sick—and "just a bit thick-skinned," the easier to meet the less polished parishioners.

Canon Blakeney, the retiring pastor, was somewhat dismayed by the formidable list of requirements drawn up for his successor. Obviously, he didn't realize his services had set such a mark. But, modestly, his only comment was, "I'm afraid they're in for a difficult search."

One of England's highest churchmen said, "All Wombwell wants is an earthly saint."—**The American Weekly.**

Let's Keep An Eye On Laski

Robert F. Coerver, C.M., S.T.D.

Atheist rises to power in England

IF ANY one man was responsible for the downfall of Winston Churchill and the rise of the British Labor party in England, that man was Professor Harold Laski.

Laski has been the guiding genius of the Labor party in England, if not from its actual foundation in 1900, at least since its reorganization in 1918. The greater part of his life work has been dedicated to the cause of preparing the British people for State Socialism. In the recent political campaign, Harold Laski was a dynamo of energy. As Chairman of the National Executive Council of the Labor party, Professor Laski stumped England from end to end for his candidate, Clement Attlee. He addressed political gatherings in nearly fifty constituencies. He organized the mighty British Trade Unions, which before were non-political, into a solid political bloc for the Socialist party. He was the close friend and chief adviser to Clement Attlee. Indeed, Professor Laski was an energetic and a tireless worker. The pay-off, of course, came at the polls when the mighty Churchill was defeated and Mr. Attlee was swept into office as Prime Minister.

British Brain Truster

It was only natural that Professor Laski should receive some reward from the party for his faithful services. Prime Minister Attlee could scarcely appoint him to his new cabinet because of strong opposition from the Conservative party. Laski had been the principal target of the Conservative attack during the campaign, and it would not have been politically wise on Attlee's part to heap more coals on the fire by naming Laski to his cabinet. Furthermore, according to his own admission, Professor Laski prefers to work on committes rather than to hold public office. He has demonstrated this fact by turning down offers of a seat in Parliament as a Labor Member. The position that Professor Laski enjoys is that of "brain-truster" and "policy-maker." He prefers to "coach the team" and "call the plays" from the sidelines—and that is exactly what he is now doing for the present-day government in Great Britain. Ever since the Labor party's victory last summer, it has become increasingly evident that Professor Laski is their spokesman. And until such time as Prime Minister Attlee either completely repu-

*Father Coerver is Professor of Philosophy and History of Philosophy at St. John's Seminary, Camarillo, California.

diates Laski, or silences him as the party mouthpiece, it is obvious that the world in general and England in particular, will be subjected to the Laski-Marxist influence.

For this reason, it is important to take some cognizance of Professor Laski. In order to understand his background, it might be well to review hurriedly his long and somewhat stormy, career. Harold Joseph Laski was born in Manchester, England on June 30, 1893. He was reared in an Orthodox Jewish household, and educated at Manchester Grammar School and New College, Oxford where he was graduated with the first-class honors in the school of Modern History in 1914. For the next two years he was a lecturer on history at McGill University, in Canada, and then for the next four years held the same post at Harvard. He left Harvard in 1920 after a disagreement with the authorities over the Boston Police Strike. Regarding Laski's activities in the Boston Incident, a syndicated columnist notes that he "had the impudence to interfere in disorders amounting to violent overthrow of the government." Laski was thwarted, but only temporarily.

Wide Range

He returned to London in 1920 and there resumed his crusade for State Socialism, affiliating himself with the newly reorganized British Labor party. In addition to his Socialist activities, Professor Laski continued his academic labors as a lecturer on political science at the University of London. He has also lectured at Magdalene College, Cambridge (1922-1925); Yale (1931-1933); Moscow (1934); and Trinity College, Dublin (1936).

By reason of his many lectures and more especially through his written publications, Professor Laski has exerted great influence on secular thought. A convinced Marxian, Professor Laski is admired and befriended by Leftists the world over. But Professor Laski himself is no common, "run-of-the-mill" type Leftist. He possesses a quick and brilliant mind and a thorough, if somewhat biased, knowledge of history. His vast talents range through the fields of economics and political philosophy, and more especially, the philosophy of law. His appeal, therefore, is not to the low but to the high-minded.

In this country, Professor Laski's influence has been felt at both Yale and Harvard, and the Professor numbers among his friends no less a personage than Felix Frankfurter, former law professor at Harvard, currently a Justice of the United States Supreme Court. Laski's Socialist theories have been studied by many American "intellectuals" and in some quarters have not been found wholly unacceptable. Professor Laski's intellectual approach to Socialism, cloaked in the fine language

of the schools, is about as convincing a "bill of goods" as was ever sold to the "intellectuals." The fact that he has enjoyed immense success in selling Marxist products to the eager public cannot be denied.

As another indication of the Professor's influence in this country, all one has to do is pick up the daily papers. Not long ago, when the conservative *New York Times* wished to inform its readers on the political situation in England, the Editors appealed to neither Prime Minister Attlee nor to any member of his cabinet. Their information came straight from the "feed box"—namely, from Professor Harold Laski.

Salesman

In one of his articles for the *New York Times* Magazine Section (August 26, 1945), Professor Laski undertakes the job of justifying and selling the British Socialist party to his American readers. In his smooth and convincing style, he assures the American people that they need have no fear, no apprehension over the recent Socialist victory in England. He "proves" this point by asserting that the present-day government in Britain is Socialistic and not Communistic. The Professor bases this distinction on the grounds that although Communism and Socialism both have the same common *end*, namely, State Control of the powers of production, they differ by reason of the *means* used toward attaining the end. For while Communism advocates and employs violence in achieving Marxist rule, Socialism approves only of democratic procedure, as for instance the recent election in England when Attlee was voted into office by popular consent.

Consult the Record

The distinction which the Professor makes is a valid one and there is much to be said for his logic. The principles of Scholastic philosophy and theology admit of a similar distinction between the *end* of an action and the *means* of attainment. Moral theologians are all agreed that the accomplishment of a good end does not justify the use of evil means. Ostensibly, this is the very distinction which Professor Laski is urging against the Communists. But let's get down to facts and see if the Professor's brand of Socialism is as harmless as he says it is. Let's consult the record and find out whether Professor Laski is as innocent as he claims to be.

In the minds of most men, the most detestable feature of Communism is not its objective, namely, State control of the means of production, but rather its concomitant evils. These are, chiefly, the decadence of morality, the oppression of religion, and the absorption of individual rights. If Professor Laski is as entirely dissociated from the Communists as he professes to be, then his stand on these three topics should not coincide with the Communistic viewpoint.

The learned Professor has stated definite viewpoints on morality, religion, and individual rights which are to be found in his various writings. We can do no better than to quote the Professor's statements right from their source.

Experimental Morality

In his work, *Studies in Law and Politics* (p. 24), Professor Laski makes the following enlightening statement with regard to *morality*. "Morality is thus an experimental science . . . Man is no longer the product of original sin. He is entitled to be happy, and this involves the full enjoyment of his natural passions." Thus the learned Professor, by one general pronouncement, dispenses man from original sin and urges "the full enjoyment of his natural passions." Again, from many other passages in his writings, it is obvious that Professor Laski holds to the pragmatic opinion that the principles of morality are not static and immutable but fluid and variable. According to the Professor, in order to determine whether or not a thing is good or evil, you must experiment with it—try it out in practice.

We wonder to what lengths Professor Laski carries out his own principle. Has he himself ever seriously "tried" religion? Has he ever attempted suicide? Where does his principle stop? To agree with Professor Laski that "morality is an experimental science" is to pervert the very notion of good and evil and to open the flood gates to the complete subversion of the moral order. The Communists, even at their worst, never formulated a more dangerous theory of morality. Yet, Professor Laski is not a Communist.

Social Chloroform

In accordance with his materialistic and pragmatic view of morality, Professor Laski is logically forced to condemn *religion*. Karl Marx called religion "the opiate of the people." Professor Laski paraphrases this statement of the Master and defines religion as a "social chloroform" which paralyzes man's intelligence and leads to a state of slavery and servility *(Authority in the Modern State,* p. 158). Religion, according to Professor Laski, is no longer necessary. Communism, in fact, is a "new religion" which frees man from his state of servitude. His own system, Professor Laski informs us, is designed to work without God *(Communism,* p. 53, p. 159).

This is a bold but a vain utterance. Certainly, a man as familiar with history as Professor Laski claims to be, should know that he is not the first to exalt human reason above the Divine Intellect. This working principle has been tried before and always with the same result —failure. Better men than Professor Laski have attempted to do away with God and religion but they were always working counter to the Divine promise,

"Behold I am with you all days even to the consummation of the world." Surely Professor Laski should be intelligent enough to realize that he is attempting the impossible. Even the Communists in Russia make an outward pretence of preserving religion. Yet, Professor Laski is not a Communist.

Revolutionary

With regard to the final point of *individual rights*, Professor Laski continues to out-communize the Communists. In his work, *A Grammar of Politics* (p. 263), he says the following: "Right is not a static thing, but made and remade in the crucible of experience." What does the Professor mean? Does he intend to "experiment" with personal rights to determine whether or not an individual is capable of exercising them? And this is not all. Professor Laski's concept of individual rights is even more clearly expressed in his Pluralistic Theory of Law. This Pluralistic Theory is worthy of a separate study in itself and we make no attempt to do justice to it in this limited space. Briefly, the main ingredients of the Professor's theory are pragmatism, sociology, and Marxism, all stirred up together.

The practical and amazing results of this concoction are that individual "rights" are completely swallowed up in social rights, and that force becomes the chief characteristic of law. One author, who has made a detailed study of the Professor's Pluralistic theory, affirms that if it gains ascendancy in this country it will result in the complete transformation "not only of the Common Law in America, but of the American form of government itself." Could the Communists be any more destructive of law, order, and individual rights? Yet, Professor Laski is not a Communist.

What's In A Name?

According to Professor Laski, his system is Socialism and not Communism. He refuses to identify the two terms. However, the Professor forgets one thing. It's not so much the terms that count, but what is meant by the terms. Homicide and murder are two distinct terms but they have identically the same meaning. So also, Professor Laski's Socialism, although nominally distinct from Communism, appears to be basically the same thing. For once you lay aside the terminology and get down to ideas, Professor Laski's Socialism and Josef Stalin's Communism both add up to the same total—applied Marxist philosophy. If there is any difference it is simply this, Laski's Socialism, more subtle and more insidious, is all the more dangerous.

It is true that Professor Laski is operating in England and not in the United States. However, he has already served notice on the United States to prepare itself for the "new order."

To quote his own words, "this British experiment will have implications big with destiny for citizens of the United States." It is for this reason that we must keep an eye on Professor Laski. He is a brilliant, a dangerous, and a shifty antagonist. He knows politics from top to bottom; more important, he is a realist who knows how to reach the common people and put his points across to them.

He is doing that now through his widely syndicated column in the daily newspapers. Professor Laski recognizes only one pragmatic standard of truth—"anything which gains acceptance in a free market." As proponents and defenders of truth and religion, it is the duty of every priest to see to it that Professor Laski's theories do not prevail on the "free market" of this country.

The Lost Weapon

"Never did people need prayer more than at the present time," said Lord Halifax, British Ambassador to the United States, "yet in their hour of greatest need they have lost that which was indeed their birthright—the knowledge of how to pray." As one of the world's "greatest tragedies," he remarked:

"This is the unconscious hunger and thirst of millions which they could be totally incapable of putting into words, but which they passionately need. Or, if they could give words to their hunger, as Alfred Noyes has reminded us, they might indeed say with the women at the Sepulchre: 'They have taken away our Lord . . . and we know not where they have laid him.' If man's awareness of his own insufficiency were thus made articulate, he could understand that his real need was a knowledge of how to open his heart to God in prayer."

Lord Halifax' words were addressed to Laval University, Quebec, on the occasion of his receiving an honorary degree of Doctor of Laws. Coupled with his tribute to prayer was a plea for religious education:

"In the domestic field of a country which wishes to keep its civilization Christian, there is no more urgent task in these days than to restore Christian education to the place it ought never to have lost."

Another voice in the rising chorus.

Wrenched from us by our stupid and sinful indifference, prayer is the lost weapon which we must retrieve. For, believe me, prayer is the best of all weapons. Compared to it that cosmic bomb which you so much brag about today may prove to be nothing but a Frankenstein tomorrow.—J.M.L.

Give the Veterans a Hand

Lawrence F. Schott

Some of them are losing their Faith

INTO every parish are returning the men from the fighting fronts. The long trek back from war to home has begun and its tempo will be accentuated in the coming months. Frequently, several years have passed since these men were civilians; they have lived and suffered intensely; and all these experiences have left deep marks on them. Veterans are not the same young men who left our parishes a few years ago and now are returning—they are in many cases totally different individuals.

In some instances, the change may be for the better, but generally their religion has deteriorated, for war does not directly foster and encourage religious living. It has been my priestly work to have observed intimately, the effect of war on the religious life of the servicemen for the past ten years. I am fully aware of the noble and heart-warming stories of the front-line religion of many servicemen, but I am just as conscious of the degradation of many of their buddies. Fox hole religion works very few lasting miracles.

War Doesn't Help Religion

The fact is that my experience will bear out the comment made by Jack Alexander in his recent (April 28, 1945) article in the *Saturday Evening Post*—"He's Our Guy" page 11—"The soldiers who pray do so without any shame. You often hear them praying out loud. But people are dead wrong who think that war takes a lot of men and makes them holy. Some of the soldiers who generate fervor in the heat of combat are going to lose it when the heat is off. And a lot of soldiers in the rear areas are already losing what religion they had. You might sum it up by saying that war doesn't harm religion, but doesn't help it either."

These are still our sons; we have baptized them and heard their first confessions and given their first Holy Communions—we are their pastors. Catholic Chaplains attempted to carry on for us during the war years, but there were just not enough priest-chaplains to go around. Particularly, Sailors and Marines are in small units that do not rate a priest for each group—there are just too many such detachments for the number of priests available. The priests have performed herculean tasks, but modern warfare, with its great speed and deception, does not usually admit of better arrangements. Our service sons are the victims of war.

Father Schott is Principal of the Catholic High School in Harrisburg and Director of the U.S.O.-N.C.C.S. Club there.

Now our boys are coming back. For a very brief period they will be heroes and the public will lionize them as only a grateful and victorious America can do it. Then comes a day when they don their civilian clothes and the glamor of war quickly fades and is forgotten. The adjustment is not an easy thing, either for the man or his family. It will require untold patience and understanding on the part of everyone. The priest can be very helpful during these difficult days.

The veteran will often feel very close to the priest; he expects him to have an intelligent appreciation of his condition; he will more readily talk to the priest than to anyone else and we must be waiting to listen to his full story. These intimate conversations will furnish us with much personal data which we can in turn use for them. Servicemen are ordinarily very honest, for war has destroyed all subterfuge. All natural reticence has been forgotten and their guard is down and they are anxious that we would know them as they are. They expect us to understand the rough life they have been living and the temptations to which they have been exposed. Most of them want to right their souls with God and all they need is the encouragement of a friendly invitation. Because of the dearth of priest-chaplains, they may have been away from the Sacraments for a long time—this condition may continue unless they are challenged promptly and accommodated for confession immediately.

It seems to me that the most helpful hand a priest can give to any returning veteran is the hand of absolution raised over his penitent soul; a likely opportunity for such a confession offers itself in the very first visit of the veteran to the priest; invite his confidence and offer to extend yourself and your time right at that moment so that the final clouds of war may be cleared from his soul. Promptness is vital to the well-being of these young men, delay increases the difficulty for them to break with sinful habits which easily grow habitual. Act immediately, even if it is awkward; a soul's salvation may easily be at stake.

The Sense of Stability

When the religious life of a veteran has been strengthened and directed, very often all the other aberrations fall into line gradually. The reason is easy to understand, for they have again achieved a sense of stability and they are beginning to stand on their own two feet.

Much has been written, and the flood of ink has just begun, on what should be done for these veterans. Some of these suggestions contain good advice, but much of it is the vapid muttering of irreligious psychiatrists who do not even admit the existence of a soul. These people

plan with only the well being of the body in mind, for they do not even acknowledge that there is a soul which also needs attention. They do not have a genuine knowledge of the whole man and therefore their directions are always limping and incomplete, and must be ineffectual.

Role of Family

In addition to establishing these veteran sons of our parishes religiously, we can also aid their families in being helpful to them. The first advice we might offer to the home is that they should be and act natural. War has a tendency to destroy sham, and many of these veterans have an ingrained hatred of unreality; they are suspicious of everything and everyone, and the only protection we have to offer them for this condition is the stark honesty which hurts at times but nevertheless saves explanations and future headaches and heartaches.

Encourage families to be normal in their treatment of their returning sons. This does not mean that they should not celebrate, but it means that their celebration ought to be the kind which Almighty God could and would approve for one of His sons.

Many minds seem to be confused here, because we are all the children of a materialistic civilization which ruled God out. Time and again it happens that parents and friends will connive at what they see and hear, so that excessive abuses and sinful pleasures are offered to returned veterans as the proper spoils of war to our brave fighters. They say they do not want to spoil a furlough, and instead they ruin, in many cases, the whole future life of a young man. All celebrations must be in conformity with the Divine Plan which God has given us for all human beings.

Passing Phases

Frequently it is noticed that these young veterans are quite irresponsible; they will make appointments and forget all about them; they will give their word and never advert to their promise. Much of this is due to the mental confusion which holds sway for a time in their minds, but it will clear up, if they meet with patience and understanding.

Families and friends and pastors all have one task facing them as they attempt to assist veterans to return to normal civilian living, to surround these war-weary sons of ours with the healthy and holy family life which God intended for them. They do not need the hand of applause, for its echo dies on the evening breeze, but they need the priestly hand of blessing and absolution and the family hand of faithfulness and intimacy and the friendly hand of loyalty and kindness—let's give the veterans the hand they need and deserve!

You're on the Air?

Some things to remember

Elinor Inman

YOU'RE speaking on the radio, did I hear you say? What date? What hour? Is it a local broadcast? Network? Which one of the networks? What is the name of the program? Will my station carry it? At what hour in my time zone? What will be the length of your talk? Will there be music on the broadcast? What topic have you chosen?

These and dozens of other questions will be yours to answer, once you have replied affirmatively to that initial question, "May we have the honor to present you as the speaker on our program—?"

Quite properly, your first impulse is to accept the invitation, shifting other engagements if necessary, for radio talks are an appropriate and logical extension of your service as a priest. (My professional concern in radio being the frankly-labeled religious program, I am assuming that it is yours, too. My subsequent discussion is based on this assumption, but I think you will find the discussion applicable to any radio broadcast in which you may be invited to participate.)

Whatever your answer to the invitation, please reply as promptly as you can. That courtesy is due the station, as well as to the speaker who will be invited if you cannot accept.

But before you say yes, let's have a quick run-through—sort of a mental dress rehearsal—of items you'll have to deal with between now and that future time when you may sit down and retrospectively enjoy your broadcast.

Considering these items chronologically, look over your schedule to determine whether you can give the necessary time to preparation for the broadcast.

How much time will you need for that? One successful and seasoned radio speaker whom I know says that he allots one *hour* of preparation for every *minute* that he is to speak on the air. That's quite a lot of time in these days when augmented duties confront most of us. Yes, it is a lot of time, but there'll be a lot of people in your audience, too, and there's no denying your obligation to give them the best that you can.

Preparation of your program will include:

(a) Conference with a representative of the radio station.

This should be held as early as possible. Ask whatever questions you may have about the program. Write these questions down as they occur to you. Write down the answers, too. How

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Miss Inman is Broadcast Director of Religious Programs for C.B.S.

many minutes should you talk? What type of talk is desired—inspirational, devotional, instructive? On what date should the station have copies of the talk, and how many? Who will send a copy to N. C. W. C. News Service, you or the station? What music, if any, will be used? What rehearsal(s) will be required? What can you, the speaker, do to help publicize the broadcast? Make certain that you know the correct name of the program, the correct hour, the exact location of the broadcasting studio, the name of the network over which you will be heard. (Don't laugh. I'm writing from experience, not theory.) Try to get all necessary information at one session. For the radio man, like yourself, has responsibilities other than this one program. He still finds his duties augmented by curtailment of personnel. No question in your mind is too trivial to ask him, but try to make the best use of the time he gives you.

(b) Selecting the topic and writing your talk.

Start thinking about this early. Experience has shown that ten or fifteen minutes is a good listening length for a radio talk, and you will probably be asked to speak for about that length of time. But you will be given a designated period, say thirteen minutes, not "somewhere between ten and fifteen minutes." Keep the desired length of your talk in mind and choose your subject accordingly. Don't complain that you can't develop a significant address in such a short period. That it can be done has been repeatedly demonstrated. What will happen is that you'll have to discard all extraneous material and that which is left should provide the framework for a compelling, straight-to-the-point message.

Keep in mind, too, the heterogeneous character of your radio audience. It will include people who wouldn't be caught dead in your church or any other, though surely they need your ministry more immediately than does the earthly saint who sits at your right hand every Sunday morning.

Don't let your address become a mere "plug" or "commercial" (two words to which radio has given its own connotation) for the school or society with which you work most closely. You can achieve much more, both for your church and for your listener, if in your talk your organization appears in proper relation to the whole.

Give your idea time to "jell" before you start writing. But start early enough that you can meet the station's deadline for the manuscript. Otherwise, what happens? At the eleventh hour, you hasten to write out the desired number of words, throwing in threadbare phrases and using an inept illustration. (Illustrations are frequently resorted to, let me say, by those who would avoid—either for lack of time or lack of scruple—the necessity

for developing a thought completely.) And what about the N.C.W.C. News Service? The N.C.W.C. can give valuable assistance in the publicizing of your program, but they need material at least two weeks in advance of the broadcast.

(c) Music for the program.

The ideal radio speaker would certainly have a good basic knowledge of music, for many religious broadcasts combine music and a message. If your musical knowledge is limited (or even if it isn't) this important element of your program should be discussed with the musical director of the radio station, and his recommendations carefully considered.

Very often, a priest is offered the opportunity to invite the choir of his choice to participate in the broadcast That generally means an invitation to the choral group in his church or school. For the home community, local pride and interest will offset many vocal deficiencies. But the speaker is giving himself a generous handicap if he insists upon a musical group that is wholly inadequate for the demands of radio. A choir director sometimes complicates the situation further by wanting his choir to sing on this important occasion numbers that would try the talents of a professional group instead of simpler numbers which would not emphasize musical shortcomings. And remember, when a choir goes on the air, be the program local or network, it immediately goes into competition with professionals.

Transcribed music cannot be used on a network broadcast, but for a local program your solution may be recorded music. For a network program a very good group can sometimes be made up of the best singers from several choirs.

(d) Program promotion.

When I was in the seventh grade at school, my teacher, attempting to explain the nature of sound to her class, gave us the illustration of the deaf sexton ringing a churchbell in the desert where there was no living thing—not even a mouse—to hear the bell. There was, consequently, no sound from that bell, for the sound waves struck no eardrum. The same is true of a radio program. If nobody listened, there'd be no broadcast. And people can't be expected to listen unless they know that your program is going on the air. Ergo, people deserve to be told. Now this is not the point at at which you step out of the picture. It's still your responsibility to see that the radio station, the network, the local papers, the church bulletin, N.C.W.C., get the necessary information for their publicity stories. And be certain to get your material out in sufficient time. There are many channels of publicity, and church publications often have very early press dates. The CBS Listeners' Guide, which lists names of Church of the Air speakers, must have its informa-

tion a month to six weeks in advance. Is biographical material desired? (And don't copy a page out of "Who's Who," either, for that is statistical, not biographical in the sense that I mean. Yes, that has happened to me, too, and I had to stifle the urge to write and explain that CBS has several copies of "Who's Who.") Is there some story about the choir or the director or the organist, the church or the school, which would make a good story? Is there an opportunity to use pictures? (Glossy prints are needed for reproduction.) Check all this with your radio man at your first session, then check with him again later on to be sure you are doing all you can. What about posters on church and school bulletin boards? Post cards sent to friends by speaker, choir members and others interested in the broadcast will ensure an augmented audience.

In this connection, I have often thought it would be desirable for a speaker to designate some member of his church or organization to serve as liaison. Someone with a good bit of leisure time and intelligence and, let us hope, a flair for legitimate promotion. (This doesn't mean that the speaker can make himself inaccessible to questions, or go away on an extended trip from which he returns only twenty-four hours before the broadcast.)

(e) Rehearsal.

A good radio program never just happens. (Not even a spot news scoop: somebody had to remember to bring along a microphone.) It is possible for a program to start "on the nose" (i.e., precisely at the scheduled second) and end as accurately, yet not be a good program. There are many reasons why a program may not be successful, but adequate rehearsal is always one of the elements of a successful broadcast. Your radio station contact will advise you how much time he desires for rehearsal. But for goodness' sake don't wait until you reach the studio before you start rehearsing. All the time you have there will be needed for the fine and final touches: tilting the speaker's microphone ever so little, this way or that, to ensure the best possible pick-up of your voice; maybe putting a screen around you if the voice sounds too "boomy" in the studio; getting a balance on the choir; making a last check of music timings; deciding on what phrase the music will begin to fade out, and so forth.

The *real* rehearsing should have been done several days beforehand, outside the studio, with all participants assembled, to ensure that the several elements of the program blend and complement each other, that there is a good balance between speaker and music (such criticisms as "too much music" or "overlong talk" can thus be avoided), and for the solution of various minor problems that will reveal themselves

during this rehearsal. And *even before that* each item on the broadcast — talk, prayer, musical numbers—should have been carefully and accurately timed with stopwatch or second-hand, and so thoroughly rehearsed that there will be little or no deviation from these timings.

This brings us to the matter of preparing the manuscript of your talk for broadcast purposes. It should be typed, of course, double-spaced, clear copy with few interlineations or deletions. But the punctuation need not be conventional. Use dashes —— a whole series of them, to indicate a long pause between words or phrases. After you have timed your manuscript, have it retyped so that there are, say, just two minutes of script to a page. That enables you to know while you are on the air whether you are running ahead or behind rehearsal timing.

Or, you may want to use parallel diagonal lines, thus // to indicate pauses, with a word of downward inflection underlined and a word of upward inflection overlined. Use whatever means makes it easiest for you to speak your talk. Don't "read" it (though most speakers do, regardless of professional training or lack of it).

The clerical speaker has several distinct advantages over almost every other type of speaker on the air: he is accustomed to speak with appropriate authority of voice; he is accustomed to address audiences of various sizes. For these and similar reasons, his talk seldom suffers from mike-fright.

As a zealous partisan of the clerical speaker, I want to see him retain these initial advantages. But he does not invariably do so. For one thing, he assumes that his best pulpit voice is also his best microphone voice. This does not necessarily follow. The microphone, you know, amplifies sound, and thus often reveals mannerisms which are not radiogenic. Also, it is not necessary to project the voice in the studio as one does in the pulpit. One very fine radio speaker (I class him thus because his voice has such a natural quality on the air) says he talks into the microphone as though it were a telephone. Try it—but just because no voice from the mike interrupts you, don't assume that it's a telephone with a bad connection and you'll have to shout after all.

(f) Invite criticism

At this point your severest critic becomes your best friend. Ask him to listen while you read your manuscript. Read it more than once, incorporating the suggestions he makes regarding enunciation, pacing, timing, speech, rhythm, eccentric pronunciation. If he is really your best friend, he will consent to sit through several such sessions with you.

It may seem superfluous to make this next suggestion, but my experience indicates that it

is not: If you want to be a good radio speaker, listen to others on the air, speakers of all types, programs of all kinds. Develop for yourself judgment as to what does or does not make good, compelling radio listening.

And there you have them, some of the high spots of radio broadcasting. Many other fascinating things are left for you to discover for yourself. Your summary of all of them will be, I think, somewhat like my own conviction that a successful radio program is a great collaborative enterprise, enjoyed by speaker, musicians, radio producer, announcer, engineer, publicist and listener.

Good luck—and I'll be hearing you.

Drunk or Sober

The Catholic calls his priest Father. "Good morning, Father!" he will say or, "Good afternoon, Father!" And, as he says this, he raises his hat.

This combination of respectful greeting and affectionate courtesy is a delightful one, as all must agree. Frankly, our title, Father, is one for which ministers of non-Catholic religions sometimes envy us. I know this because they have told me so.

I remember walking in New York one day with a distinguished and companionable minister of another religion. He was one of those ministers who wears the same kind of turned-about collar I wear, and the same general cut of clerical clothes. We looked very much like two priests taking a stroll, and I daresay everyone who saw us thought we were two priests. But, of course, we were not two priests, we were only one priest, and one minister. A man passed us, raised his hat ceremoniously and said, "Good afternoon, Fathers!"

The minister was pleased to be called Father by this passer-by and did not hesitate to say so. He said, "I wish I could be called Father all the time; except when I meet a man who is intoxicated. When an intoxicated man addresses me as Father, I am tempted to say to him, 'You are no son of mine in that condition!' Don't you feel that way, too?"

"Well, no," I said, "I do not. Naturally I do not enjoy seeing a man intoxicated. But I realize that if I do not take him drunk, I cannot have him sober. If I am to be his true father, I must be his father all the time, no matter in what condition I find him."—**Leonard Feeney, S. J.**

Watch for This

In the December issue of **The Priest, Mr. William Henry Chamberlin**, International Correspondent, will discuss the question: **"What Do We Want in Spain?" Don't miss this feature.**

The Dry-Land Sailor Meets the Priest

Robert J. Welch

IN THE Autumn of the year a respectable number of priests in this country use that last short hour before Saturday confessions to indulge a time-honored habit. With one eye on the fast-moving clock, they settle down to pull their favorite Catholic College football team through the first half of its game with Opponent X. Such is the "magic of electronics." In the minutes just before game-time the voice of the announcer idles along, spewing an avalanche of pre-game facts and figures. With that air of familiarity which would suggest that he must have held each member of the team on his lap when they were little sprouts, he launches into the opening line-up. "At left end you have Johnnie 'Mac' Taylor. 'Mac' is a *Navy V-12 trainee* here on the campus, weighs two hundred and seven pounds, etc . . . "

Those words, "a Navy V-12 trainee" used to describe the monstrous left end on the Catholic College team probably mean little to the average priest-listener, except perhaps to coax a fervent thanks that the Navy was thoughtful enough not to send "Mac" to Opponent X! "Mac", you see, cuts quite a swath down there on the field. But for "Mac" himself the label has much more than military or academic import. "Mac" Taylor happens to be a non-Catholic trainee. For him "Navy V-12 trainee" means that, through no choice of his own, he has bumped into something he had scrupulously planned to avoid all his born days—and I don't mean Opponent X! Without so much as a chance to say "nay", the U. S. Navy has forced "Mac" to meet the Priest.

The author is Registrar of St. Ambrose College, Davenport.

Involuntary Exposure

Of course, there is nothing particularly revolutionary about the presence of a non-Catholic boy in a Catholic College. In normal times the registrar's rolls will turn up a percentage of names like Teitelbaum or Olson. But such non-Catholics *voluntarily* take their chances with Catholic education. If they do happen to have any prejudices against the Church or hostility toward priests these are not sufficiently compelling to keep them out when, for reasons of propinquity or otherwise, they lean toward a Catholic institution.

But the case of this fellow "Mac" and thousands of other "Macs" just like him is quite different. More than a year after Pearl Harbor, the Navy made public a plan to utilize

American colleges to give regular college-training to some of its officer-candidates. Here something new was added to Catholic education and to Protestant experience. To those Catholic universities and colleges selected by the Navy for such training came thousands of non-Catholic young men. In the majority of instances they were men who, in their right minds, would never have deliberately set foot inside a Catholic school. The order of the Navy that they report on a certain date to one of these Catholic colleges seemed to them to reduce Sherman's famous remark to a ridiculous understatement. But as every trainee soon finds out, the expression "but this is a free country" is accepted with some important qualifications by the U. S. Navy. So, willy-nilly, "Mac" and his fellows go to meet the Priest. The experience has been an interesting and fruitful one for both "Mac" and the Priest. This article is presented in the hope that the experiences and observations of the writer and other priests in teaching and advising these non-Catholic trainees may prove interesting and helpful to other priests.

What's His View

How does the average non-Catholic trainee view the Church and her priests when he first comes to a Catholic college under such circumstances? Here it has been rather easy to arrive at an answer. When they finally broke their reserve, these men have been refreshingly frank in offering such information. The fact that these observations were made in a small college made the task easier since the priests were able to get close enough to the men to get their reactions.

The Quaking Majority

A few come naked of prejudice and suspicion. They liked the idea of being here from the start and might easily have chosen a Catholic college in civilian days. They like to be around priests. Of these we say no more. But the majority are prejudiced and fearful at the start. With some of them the case against the Church and priests is vague. With others it comprises the traditional stock of centuries of anti-Catholicism. Not infrequently their prejudices and fears are those of their parents whose last-minute pep-talks do much to set their minds in a suspicious or hostile frame. One fellow unshamedly told me of the near-paralysis which struck his good Protestant family when his orders arrived. For some time they toyed with the idea of appealing to the Bureau of Navy Personnel to have his "sentence" changed. They were restrained in this only by the boy himself who bravely offered to make the supreme sacrifice rather than jeopardize his chances with the Navy! The genuine concern of many of these parents that their sons had indeed fallen on evil days was

expressed by one mother as she left for home after depositing her son on the campus. "Now, don't let those priests get you down."

In the first week or so after arriving, most of the non-Catholic trainees wear their feelings on their sleeves. You can sense it in class and outside. Their reply to your "Good Morning" is not quite audible, if given at all. They watch you out of the corner of the eye as if wondering when you'll begin to run true to form and pounce on them for an attempted violent conversion. It seems odd when you think of it but very many of them come with the idea that they will be subject to a day and night barrage of Catholic doctrine, despite very explicit Navy regulations to the contrary. Apparently we have a greater reputation for zeal outside the Church than inside! One young man after three days of class asked his Catholic room-mate: "Are you sure these men are really priests? I've been here three days and not one of them has tried to convert me."

Like a Gentle Chinook

The gradual breaking-down of their prejudice is something beautiful to behold. For the priest who has had to face that initial coolness, it comes like a gentle Chinook. Many of these men seem genuinely relieved that through their own experiences they have discovered that priests are not "men with shining talents for vice and villainy." One notices little milestones along the way to their gradual acceptance of the priest. The "Sir" becomes "Father." They beat you to the morning greeting. And it sounds genuine. Where they first approached you gingerly, like a sapper moving toward a booby-trap, they soon are indistinguishable from the Catholics in their friendliness. It is a rare case that any of them maintain their original feeling right through the period of their stay.

Each semester repeats the above process, although now, after two years, the breaking-down takes less time. The carry-overs from the previous term play an important part in instructing the newest Navy neophytes in the gentle art of shedding their prejudices. This was very obvious at the beginning of the second term under the Navy Training Program. For example, when the roll was called in class the old-timers loudly emphasized the "Here, *Father.*" Like the little gang-leader in *Going My Way*, they wanted to make it clear to these greenhorns that they knew what priests were and how to deal with them properly. In it was the hint to go and do likewise.

What about the religion and the religious attitudes of these men? Here one can't make a general statement that they are either "religious" or "irreligious." There are many in each category. Among those we

might call "religious," with few exceptions there is an obvious lack of any real dogmatic basis for their religion. They could as easily belong to one sect as to another. With these men there is a surprising ignorance of even the historical foundation of Protestantism. In registering for a class on "The Protestant Reformation," several men who list themselves as Methodist, Congregationalist, or just "Protestant" (as most of them spell it) had to be told what the Protestant Reformation was and when it happened! In most of those who profess any form of Protestant religion, there is little of fundamental Protestantism left. Their knowledge of organized religion is just about nil.

This is not to say that they are not interested in religion. The relatively large number of those who sign up for classes in Religion (about twenty percent) reveal some degree of religious interest. It is something of an historical paradox to see Protestant young men, some of them the sons of ministers, others who intend to be ministers themselves, voluntarily joining a class on the Bible to learn about the Scriptures from a Catholic priest! If ancestors really do "turn over in their graves," the Fordham seismograph must be getting more than earthquakes in Japan.

One impressive non-Catholic group deserves special notice. These are the Reformed Latter Day Saints whose headquarters are at Independence, Missouri. They are not Mormons and resent being lumped with the Mormons. Their contention is that they have the original religion of Joseph Smith, that Brigham Young and those who went West with him are an heretical offshoot. They deny that Smith prescribed or practiced polygamy. The impressive thing about them is the extent of their religious training and the high level of their character. Well grounded in their own religion, they show an avid interest in other religions. The moral standards of these Latter Day Saints are high, although they have strong traces of Methodism and Puritanism in their attitude toward dancing, smoking, and drinking. They insist that Christ drank only grape-juice! These Latter Day Saints are entirely free of any anti-Catholic prejudice as far as can be detected. In fact, their general attitude seems to be that we and they are in much the same boat religiously and stand for the same things as against the other Protestants!

The Irreligious

Among those we might call "irreligious," the majority are simply indifferent to religion rather than actively opposed to it. Only one man in two years has presented himself as an honest-to-no-God atheist. I'm sure it has no significance, but this same man wound up eventually in the psychopathic ward

at Great Lakes Naval Hospital. Of the "irreligious," a few are openly agnostic and proud of it. But even some of these show an inquisitiveness about religion, if only from mere curiosity. The word "bewildered" rather than "atheistic" or "agnostic" would probably fit these few spiritual illiterates better. They seem sincere but perhaps they have not had a chance. A remark of their Commanding Officer, a non-Catholic, sums them up. "You try to talk to some of these men about character based on religious and moral principles and they just don't know what you're talking about. It's another language."

I think that many priests who have heard and read much about the radicalism and paganism that are reported to exist in much of American education would be happily surprised to learn how very conservative most of these young men are. Class discussions involving Communism and Socialism reveal little or no sympathy for either. Even those who have had previous training in secular universities (and there were many of those in the first year of the program) are singularly free of the economic and intellectual radicalism of some of their university professors. In a class of mine with about forty-five students, many of them transfers from secular universities, one man tried to deny free-will. The unanimous opposition of the whole class to that denial surprised the denier only a shade less than the professor. These transfers from secular universities made a nice comparison of their two experiences. In the universities they had noticed that one teacher contradicted another. The result was confusion for the student. In a Catholic college they were impressed with the unity of thought and conviction. Of the priest-professor they have noticed that he is personally interested in the student and not too "professional."

It would be difficult to give a satisfactory appraisal of the morals of these men. Here we enter the field of "rumor" and it is not too trustworthy. Sailors have traditionally born the shame of a bad reputation. No serious-minded person accepts the verdict today. A few bad ones do not condemn the lot. My own conviction is that they are much better than they deserve to be, considering their lack of moral and religious training.

No one who has witnessed the operation of the Navy Training Program in a Catholic College can doubt that the Navy unwittingly has thereby done much good for the Church in this country. If you consider only the *negative* fruit—the destruction of anti-Catholic prejudices in so many specific individuals—it has been an important gain. If there is truth in the remark of Chesterton, "The moment men cease to pull against it [the Church] they feel a tug toward it," the gain is more than negative. The

increase of interest in the Catholic Church through the program is very definite. In some, that interest has already reached the stage of conversion. My sentiments are those of a fellow-priest. "I think we have done more real good for the Church here in these two years than in the past ten."

If you happen to meet a fine-looking chap in navy-blue along the street these days and he greets you with a warm "Hi, Father," he may not be somebody's ex-altar boy at all. He may be our friend "Mac," who learned a lot about you and your Church just by being a "dry-land sailor" in World War II.

Prayer of Pope Pius XII

May the Holy Spirit, light of intellects, gentle ruler of hearts, deign to hear the prayers of His church and guide in their arduous work those who in accordance with their mandate are striving sincerely, despite obstacles and contradictions, to reach the goal so universally, so ardently, desired: peace, a peace worthy of the name; a peace built and consolidated in sincerity and loyalty, in justice and reality; a peace of loyal and resolute force to overcome or preclude those economic and social conditions which might, as they did in the past, easily lead to new conflicts; a peace that can be approved by all right-minded men of every people and every nation; a peace which future generations may regard gratefully as the happy outcome of a sad period; a peace that may stand out in the centuries as a resolute advance in the affirmation of human dignity and of ordered liberty; a peace that may be like the Magna Charta which closed the dark age of violence; a peace that under the merciful guidance of God may let us so pass through temporal prosperity that we may not lose eternal happiness.—From an address to the Sacred College of Cardinals, June 2, 1945.

Would I describe a preacher, . . .
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

—Cowper, The Task, Bk. ii, I. 394.

Moral Reconstruction—Pope Pius XII's 1940 Message

Nelson W. Logal, M. A.

Continued from last month

UTILITARIANISM, condemned in the third point of Pope Pius XII's 1940 Christmas Message, is the basic cause of moral disintegration in world society. Utility and its corollary, "might makes right," as a basis for law and justice, endangers all international relations, for it constitutes a suspended threat to all states, especially to the weak and pacificist states in world society. In condemning utilitarianism and force, Pius protests that his observations should not be interpreted as general indictment of honest utility or the legal employment of force, which can be legitimately used to protect rights and to repair injustice.

Too much social and political behavior in the modern era of history has been based on the soft mushy quicksands of this counterfeit system of morality. Stripped of its philosophical verbiage, utilitarianism holds that the rightness or wrongness of actions is to be judged by positive answers to one or more of the following questions: is this action useful? will it serve my purpose? is it desirable? is it expedient?

Consequently, in determining the morality of behavior the standard "what ought to be" is discarded in favor of "what can be" or "what is." This counterfeit norm of morality is a plain and unvarnished worship of the "accomplished fact." Facts are to be accepted rather than to be approved or disapproved.

The Effective Sneer

The basis for the modern distinction between "perfectionism" and "realism" can be found right here. Utilitarianism forms the ethic on which unethical compromise is so often justified. It gives birth to moral fatalism. Men are expected to form events by the employment of power or else to bow to them through weakness. An attempt to control events and to improve them by rational control is sneered away as "illusory idealism."

The tendency to discount "what ought to be" in favor of "what is" has discouraged efforts to impose a rational moral control on the events of history. As a result the world finds itself convulsed by uncontrolled change. Standards are dragged down to progressively lower levels by the sheer gravity of evil. Utilitarianism explains why scientific progress has so far outstripped moral achievement and political maturity in civilization.

Utilitarianism is essentially a spirit of immoralism (at its very best—of unmoralism) and it constitutes a dangerous ethical standard for both individual and

social behavior. Injustice, confusion, and anarchy follow from it more readily than justice, order, and law. It renders a stable and universal system of law virtually impossible because utilities and expediencies change with place and time. Law is at the mercy of ever changing facts. As facts change, law must change; and so, either the outright repudiation or the constant revision of law is necessary. This moral and legal relativism begets tremendous confusion as conflicting expediencies arise in a complicated world order. The only criterion of action which remains is might—and so force becomes the ultimate determinant of action. When a man or a state cannot appeal to law and justice, there remains but one recourse—the sword! Human morality is reduced to the morality of the jungle where only the strong have rights. This is the ethic of the cock-pit rather than the ethics of Christian Civilization. The crisis of law and the ever increasing frequency of war are twin children of utilitarianism. Until this counterfeit system of morality is generally abandoned as a standard of action, Peace will be very difficult to win.

Not Pacificism

All papal pronouncements are marked by a sane balance. Though Pius XII trenchantly condemns the ethics of force, he does not plead the case of absolute pacificism which considers every employment of force illegitimate.

The Pope takes a position midway between the positions of the war-lords and the pacificists. Militarists idealize violence. They consider its use inevitable and they see in it ultimately a basis of right as a determinant of action inasmuch as it brings a status quo into existence. Pacificists hold to the "peace at any price" theory, which condemns the use of force in any and all circumstances.

Pius refutes the militarists by showing that force can be used to beat down rights as well as to enforce them. A mere victory in arms is not a test of the righteousness of a cause. He points out to the pacificist that we are living in an imperfect world which is peopled by imperfect men—a fact which makes an employment of force necessary at times to defend right and to repair justice.

He is careful to insist that the employment of force must always be limited by the Moral Law. Positive Law should also determine the application of force so that it is used only in defense of rights. Our Holy Father succinctly summed up his position in his September 1944 Message: "The sword can and sometimes, alas, must open the way to peace. The shadow of the sword perhaps must be cast over the transition from the cessation of hostilities to the formal conclusion of Peace. The threat of the sword may appear

inevitable even after the conclusion of peace in order to safeguard *within legally necessary and morally justified limits* the observance of just obligation and to prevent attempts at new conflicts." (Italics mine.)

Guido Gonella *(Reconstruction of the Social Order)* observes that neither the "bold state" of the militarist nor the "timid state" of the pacificist is desirable in the international order. What is required is the just state of Christian men who have the fortitude to construct a human order based on reason, who will be courageous enough to resist every temptation to profit from the weakness of others, and who will be ready to defend their order from every vicious attack. Men can live together as brothers. They need not live together as bullies and brutes.

Economic Disparities

The fourth point of the 1940 Message mentions economic disparities—an issue which was extensively treated in the third point of the 1941 Message. Pius demands that the capital sin of avarice be rooted out of the international order. He looks upon economic exploitation as another immoralism which is a fertile seed of war. Progressive and guaranteed action, which will assure every nation in the world the economic means of offering its citizens a decent prosperity, is demanded. Economic piracy must be abandoned in favor of economic cooperation and justice.

The dollar bill, the pound sterling, the mark, and the franc have played important roles in the beginning of every war. Avarice begets a selfish spirit of economic imperialism, which soon turns into economic warfare—and economic warfare is just around the corner from military warfare. Few nations are innocent in this matter. The hunger for puppet regimes, the scramble for dependent territories, and the shameful histories of colonial practices are frank expressions of this spirit of avarice which gluts itself on cornered markets and favorable balances of trade.

The Church's teaching on private property applies to the properties of nations as well as to the property of individuals. The right of property is limited by the needs of others and by the exigencies of the common good. No state has a right to grow rich by pauperizing other states. The common welfare of the society of nations also limits the rights of individual states. States which are favored by nature with a wealth of materials have no right to deny less favored states a just share of the materials needed for decent existence. The common welfare of world society demands that every nation be prosperous. Economic justice alone will level out the differences between economic and political geography, and so produce an economically healthy world order.

Pius asks for progressive and guaranteed action toward this

end. He wants economic equalizations to proceed in an orderly fashion, so that every step forward will be protected by law. He does not expect overnight reform in the economic order of the world, but he is confident that good will and a respect for justice will enable men to carve out a sound economic order in international society. If the economic machinery of international society can be properly balanced, the work of conquering hatred and distrust in world society will not prove half so difficult. Economic justice is another necessary objective. It is to be hoped that never again will a drop of human blood be spilled for so cheap a thing as the dollar bill—or for any other unit of world currency.

Egotism

The fifth point in this Papal Message condemns the "cold spirit of selfish egotism," which constitutes a distinct menace to the sovereignty of other states and to the basic liberties of its own citizens. In place of national egotism, a juridical and economic spirit of friendly cooperation among nations is recommended.

Pius knew in 1940 that the war would make a recognition of this moral principle very difficult. He hoped, however, that at least a declaration of principle would be made in favor of it.

This recommended moral reform is suited to the closing world of modern times. The improvement of communications and the annihilation of space have rendered national egotisms both dangerous and absurd. Isolationism of every kind is out of harmony with the facts of physical geography. The modern world needs to recognize the mutual dependence between nations. States must be ready and able to deal with each other on a basis of understanding, friendship, and cooperation. Selfish egotisms are archaic.

Egotism should not be confused with patriotism. Patriotism inclines a man to a decent love of his country; egotism is an evil caricature of this virtue. It assumes superiority instead of winning it. It is built on a coarse assumption of all excellence, which inclines it to deny excellence to all others. Talk of "master races," slogans such as "Deutchland ueber alles," and yes—Decatur's stupid piece of chauvinism, are clear illustrations of vicious egotisms.

The egotistic state is a threat to the sovereignty of other nations. It despises its neighbors and is willing to crush them when it cannot use them. It dares not appeal to justice which grants an equal status to everyone at its bar, so it appeals to force which the brutal use as their own absolution.

The egotistic state also threatens the liberty of its own citizens, for it is inclined to look upon them as mere cogs in the machinery of its own advance-

ment.

The egotistic state is never a good state. It is a diabolic state as ruthless and proud as Satan. Mad paranoiac delusions of grandeur are substituted for a sound social philosophy. There is no room for such states in the "one world" of today—if Peace is to remain. Understanding, cooperation, and friendly partnership within a framework of international law is vitally necessary to secure peace. A triumph over egotism is another of the fundamental *musts* of moral reconstruction.

Conclusion

Such is the Program for Moral Reconstruction proposed by Pius XII to lay the foundation for permanent peace. The Program is simple—some will say that it is obvious—in statement, but its application will prove to be tremendously difficult. It calls on all people to rise up from the sloughs of moral perversions and indifference. Men are asked to awaken to the presence of God in the world and to return to an observance of the Moral Law which He fashioned for happy and decent living. This Message presents a moral challenge to all peoples—will men be able to meet it? It is a summons for heroism and sanctity in society —will that summons be answered? Without these moral triumphs, Peace is most likely to remain but a distant dream.

The moving picture *Dragon Seed* presented an instructive incident in the course of its portrayal of China at war. An old father who personified the China of yesterday, is informed of the roundness of the world. His son, who imparted this information to him, illustrated this geographical fact by telling his father that, at the very moment, another man was working the same earth on the other side of the world. The old man was enraged. He considered himself to be the sole owner of this farm from the skies above to the depths below. No man had a right to trespass on any part of it.

But a war swept over China. The old man and his family were engulfed in its torments. Suffering purified his heart. Near the end of the picture, he talks with his son once more. Now he is glad that another man in another part of the world is enjoying the richness of the good earth. He wishes that stranger well. He hopes that some day he may clasp that man's hand and call him brother.

Perhaps, when moral maturity graces the souls of people and when the hates, distrusts, avarice, and selfishness have been burned out of the world, a like spirit of wisdom and charity will mellow all human hearts. With God's Grace and the good will of men, this is not an impossible dream. Pius XII realizes this. His heart is filled with the Christian virtue of hope. And he calls on men of good will to bend their efforts toward the moral reconstruction of society.

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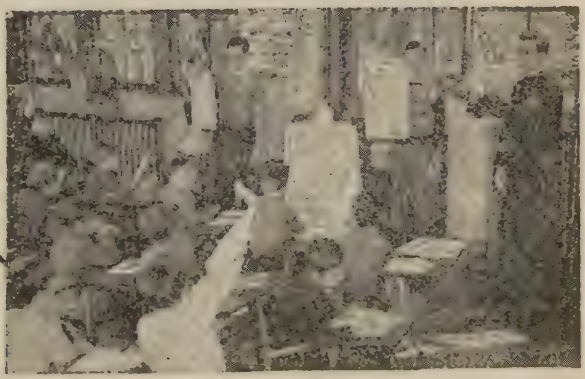

Weekly religious instruction texts for Catholic pupils not attending Catholic schools.

Open Letter to President Truman

Not all of us are inarticulate

"Dear Mr. President:

"Man to man, may I intrude on your precious time for a few moments of serious talk?

"Accumulating evidence seems to indicate that your State Department is joining willing hands with the loud alien, semi-alien or alien-minded Soviet agents and fellow-travelers who are now shouting in this country for a break with Spain and implicitly for another civil war in Spain.

"Unfortunately, you yourself, Mr. President, could not have let us down with a more sickening thud than when you came home from Potsdam uttering your unprovoked attack on Spain to the dismay, disheartenment and even real heart-scald of your well-wishers and friends.

"As a false step I for one hoped you would soon retrieve it.

"You have so far done nothing of the kind. Almost willingly, though I sincerely hope not, you have been and are now being pushed into the position of the bully with regard to a Nation of some 25,000,000 persons who have just recently gone through a terrible civil war that cost it *one million dead.*

"Suppose the United States in the late war had suffered in proportion to Spain during her civil war, Mr. President. That would mean more than *five million dead.* Assuredly this is no small matter.

"Yet now the big, brave, chivalrous United States of America, fresh with its Atlantic Charter and its pledge to the Four Freedoms, is going to tell tiny Christian Spain that Franco can no longer rule that country. Why? Because the Soviets say so: there's no other visible reason.

"Oh, yes, you will be told that Germany and Italy helped the Spanish Nationals. Are you quite unaware that Russia and France helped the Spanish Reds? Were the American Colonists blameworthy for accepting help from the absolute monarch Louis XVI's Lafayette and Rochambeau?

"Spain has not attacked us. Spain is not aggressive in politics in the United States. She is not running even a propaganda campaign here, though many another foreign country is. Spain

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We are reprinting the accompanying open letter from Father John L. Bazinet to President Truman, considering it a notable exercise of democratic procedure. Perhaps there are not twenty-four million inarticulate Catholics, after all, to be bullied at will by Laski, Novikov and company.

Father Bazinet is Professor of Apologetics at St. Mary's Seminary, Baltimore.

is not threatening our 'lifeline.' She is not fomenting revolution here. Spain is not even backing a Republican for our presidency. Why then all the excitement? Is it because she is trying to mind her own business?

"Surely, Mr. President, your common sense is going to put a stop to all this criminal nonsense before it goes any further. Those yelping for civil war—at the recent New York meeting, was there a single bona fide veteran present?—like to yell and so to be heard. I prefer to keep silence. But I can do so no longer.

"That peace-promoting Pontiff Pius XI praised, not the totalitarian government of Spain as such, but the people of Spain who rallied around SOME leader to put a stop to the murderous and tyrannical attack on traditional religion all over the country under such worthies as many of those now calling for more civil war in Spain. Our Founding Fathers did no less.

Recalls Record of Reds Here

"Are you prepared to push this assault against the conscience of Catholics throughout our land, some 25,000,000 of them, too, for the sake of an allegedly 'liberal' crowd who are so really liberal that they supported 'poor Russia' against aggressive little Finland? These are many of the same who backed the Russo-German pact of 1939, you will recall.

"If you will scan the heaviest casualty lists as printed in the papers of New York City for months during the awful European conflict, you will be able to judge for yourself what a price Catholic boys paid in the war, paid with their very lives.

"Yet Mr. Laski and Mr. Novikov attack their spiritual guide under the mask of 'democracy,' or whatnot. People are asking: 'Does Mr. Truman give silent consent even to that?'

"Now your Administration appears on the verge of trampling down the very Christian faith of these men to satisfy a pressure-group whose patriotism is certainly centered elsewhere than before Washington's shrine at Mount Vernon. Will it be Nikolai Lenin or George Washington?

"If you persist in thus disregarding and impliedly insulting the conscience of American Catholics who were so loyal during the war, you are in time going to be a very sorry man for that fact—the loss of intelligent Catholic sympathy from coast-to-coast for one thing, and for another, your own eventual awareness of the further fact that you have pulled out a major prop for Christianity in Europe and that you have substantially helped to install in its place Red Atheism.

"Recently the Primate of Spain, the Archbishop of Toledo, pointed out that some 300 out of his 600 own diocesan priests were killed by the Reds during the troubles in Spain. The clergymen carried no arms. Their hands were anointed to bless. But they were killed nonetheless.

And they are by no means the whole story even in the single archdiocese of Toledo.

Menace of Propaganda

"Suppose half of your Congressional and Senatorial friends were tortured and shot. Do you think you would so soon extend the right hand of fellowship to their torturers and murderers? You are far too loyal a man for that, I am convinced. Yet the danger of your mind being poisoned, if not overwhelmed and swamped, by all the shouting and the rigged-up machinery of the vociferous agencies of Red propaganda in our midst seems indeed very real today.

"Why not seek other and saner counsel? In Washington itself you might easily take sound advice from such high-principled and competent men as Rt. Rev. Msgr. John K. Cartwright, Rev. David A. Rubie, O.S.A., and Mr. Constantine Maguire.

"Why don't you talk to the Spanish Ambassador, Senor Cardenas? It can hardly be that he is beyond personal contact or impervious to straight and sincere conversation. Why don't you use that horse-sense that has become proverbial with Missourians? To the criers for civil war in Spain, you might make the perfectly natural and very effective everyday demand: 'I'm from Missouri; you've got to *show me!*'

"Mr. President, they can't show you; nor anyone else. They know it. That's why they are screeching so loud.

"Preferring to keep quite silent, I still feel constrained to appeal to your fundamentally Christian conscience and your sense of abstract and practical justice. In that conscience and sense I am trying to maintain confidence. You are not going to let us down, are you, Mr. President?

"Respectfully yours,

"John L. Bazinet"

Fakers

"Pass this family up—they're fakers," said the Visiting Committee.

"But why should you pass them up?" replied the Spiritual Director. "Would you pass them up if they were drunkards, liars, thieves—why of course not. They are your problem. Visit them, help them, and show them that the faker is a cheat, dishonest, and that cheating is immoral and doesn't pay. They may 'jolly' you along, but mark my word, your zeal, your honesty and your confidence will some day, somewhere, somehow bear fruit. Your problem is a religious one; you must face it and solve it like any other Vincentian Problem."—**Catholic Charities Review, September, 1945.**

Quaesita et Responsa

P. J. Lydon

Caia, a Catholic, married a divorced Protestant man before the judge ten years ago. His first wife was also Protestant. What can she do now to regularize her position?

The non-Catholic marriage was between two baptized heretics, as we suppose. The law presumes that it was a valid marriage (c. 1014) until the contrary is proved. Even if it were a marriage between a baptized heretic and a non-baptized person it would be a valid marriage under the law of the Code (c. 1070). If it were a marriage of a couple both of whom were non-baptized, it would also *per se* be valid. If the first wife were still living, the second marriage is null because of ligamen and form. If both of the parties to the first marriage were baptized and the marriage were consummated, death alone dissolves the bond (c. 1118). If the marriage were between a baptized and a non-baptized person, there is room for papal dispensation under certain conditions (Montana case). But Rome is very slow in acting on these cases at present. If both were unbaptized, there would be a possibility of the Pauline Privilege if all the conditions are verified. In the meantime Caia is living in sin. There are many similar cases in which the priest is helpless.

Stella, a Catholic, is married validly to a Catholic. For three years she has not made her Easter duty through lack of contrition. Soon her growing children and her husband will notice her absence from Communion especially at Christmas and Easter. Someone told her, she claims, that she could go to Communion once or twice a year without going to confession in order to protect her reputation.

Annual confession is to be made sub gravi (c. 906). Easter Communion also sub gravi should be received (c. 859). If one is in mortal sin, one must confess before Holy Communion. This law is grave (c. 856). The only exception is when there is necessity to receive and there is no confessor available and then an act of perfect contrition must be elicited. The advice that she received is erroneous and worse. If she lacks contrition, she cannot receive either Sacrament.

To what extent is it wrong, if it is wrong, to sell capsules, etc. that build up sexual power in older men?

It is not, of course, wrong in itself. Some who are not married would buy them as well as those who make a lawful use of these articles. Yet, if one store does not sell them, others on the same street do and will sell them. It does not seem that a Catholic

would be forbidden to have them for sale. It is impossible to prevent all abuses, e.g., of liquor, poisons, etc.

(a) What can a priest do for a sick person not in serious danger or one in serious danger of death who insists on being buried in a non-Catholic cemetery?

(b) What can he do for one who insists on cremation?

(a) As a general principle, Catholics should be buried in a Catholic cemetery (c. 1205). The II and III Councils of Baltimore allowed burial in a non-Catholic cemetery when the deceased is a convert who belonged to a non-Catholic family possessing a lot in a non-Catholic cemetery. Also when a Catholic in good faith bought a lot in a non-Catholic cemetery in which bodies have already been interred. The case should be referred to the local Ordinary. This was done to avoid bitterness and harsh criticism of the Church—"to prevent greater evils to the Church." There is a long-standing custom with us in this country up to the present allowing both exceptions. The simple desire to be buried outside a Catholic cemetery is no just cause for following the desire of the deceased. If the dying person is in good faith and otherwise disposed, he should be absolved. Secure his salvation. (For judicious treatment, cf. Kerin, *The Privation of Christian Burial*, p. 247 ff., Cath. U., 1941)

(b) Those who order their bodies cremated (c. 1240, No. 5) are to be refused Church burial if the order was not retracted, and even when the relatives do not execute his wish (C. of Inter., Nov. 10, 1925, AAS, 1925, 583). If others ordered the cremation apart from any act of the deceased, there is no penalty if scandal can be avoided (H. O., June 19, 1926). To justify refusal "the act of ordering the cremation and the guilt of the delinquent (i.e., that he knew that it was gravely forbidden) must be unquestionably public and certain" (Kerin, op. cit., p. 213). All six cases mentioned in Canon 1240 must be public and notorious. This is not always or often the case, especially in large cities. Any positive sign of repentance before death will justify the granting of Church burial (c. 1240, No. 1).

If the person is in good faith about cremation and will not obey but is ready to receive the sacraments, it is best to give them. The ordering is not public or formally sinful and the Catholic relatives will not execute his request. Unavoidable public scandal arising from granting burial would always necessitate refusal of Church services because of the public good.

In taking the Blessed Sacrament out of the ciborium for a sick call, should the priest have on his cassock, surplice, and stole?

He should, outside of a case of emergency. "Nothing short of strict necessity could justify

him in handling the Blessed Sacrament without the vestments required by the rubrics" (O'Kane, n. 801; Wapelhorst, n. 185; D. 2017 SCR).

When going to the sick call he may wear his secular clothes with a white stole under his coat unless he has a car and can wear his cassock also. In the house, he must by precept of the Ritual and decrees, use surplice and white stole (purple for penance and extreme unction). A thin sleeveless cassock may be put on over his coat. The opposite practice is an abuse which is to be eliminated (SCR, Dec. 16, 1826; O'Kane, "Notes on the Rubrics," pp. 331-33; Wapelhorst, n. 186). Canon 849 of the Code requires that the above rules be observed even when Communion is given privately to the sick—the rules laid down by the Apostolic See. St. Alphonsus says that it is commonly taught that to administer the Holy Eucharist without surplice and stole (the cassock is understood) is a grave sin ex genere suo.

Has a pastor or any other priest the right on his own authority to announce to the people that the stipend for a low Mass is now $3.00 *when the diocesan offering is* $1.00? *The argument is that "in present conditions a dollar is worth next to nothing."*

He has no such right. Episcopal decree alone or diocesan custom sanctioned by the local Ordinary can fix the amount. A priest cannot demand more than this (c. 831, No. 1). One demanding more is bound to restitution (Cappello, I, No. 673). Some say that he is also guilty of simony since he has no just title (op. cit., No. 676)! Other priests in the parish who receive more than the diocesan stipend because the offerer feels obligated to give it owing to the public announcement, are not allowed to take the excess. It is not freely offered. A person may freely (ultro) give more than the diocesan stipend and it may be accepted; the priest may also accept less, except when the local Ordinary forbids (c. 832).

People complain at times about these abuses. St. Paul warns us concerning the pursuit of "turpe lucrum" in the ministry.

The local Ordinary sometimes decrees that a larger stipend be required when the low Masses are fixed for certain days and announced as such in church.

The True Religion

A house-painter working on a ladder outside a convent refectory, where some thirty nuns were eating in silence, remarked to his mate that he thought so many women who were able to keep silence like that must belong to the true Church!
—Canon Jackman.

Book Reviews

A History of Western Philosophy, by Bertrand Russell. Simon and Schuster, New York, 1945; $5.00, pp. xxiii and 897.

Bertrand Russell has distinguished himself for his learning, for his contributions (with Whitehead) to the science of mathematics, and for the powers of his emotive prose. He has become notorious even, in certain circles, for his public moralizing and his private morality. This potboiler, however, will add nothing to his stature in any respect; it might best be passed over in silence.

The substance of a series of lectures "delivered at the Barnes Foundation in Pennsylvania," it may well have once been sprightly and entertaining, as supplemented by the personality and presence of its author; in cold print, its volatile charm has fled. What is left is largely a mass of facile generalizations, impressive half-truths, glib asides, at times even false interpretations and factual errors. This book will make the careful student pluck out his hair by the handfuls.

One is, unfortunately, reminded of Durant at his earlier worst. Yet it surpasses Durant in at least one important respect. Russell does not feel that he can wipe out whole centuries by his mere fiat. There is even an attempt to do justice to Augustine and Thomas and, grudgingly at times, he pays his respects to both. Surprisingly enough, one will read it through; the disappointment comes only at the end —*venenum in cauda.*

"Looking backwards," many a reviewer will wonder whether he has read a history of western philosophy or a chart of Russell's reactions. The personal pronoun abounds: "I dare say he is right"—"I do not see how . . ." —"I cannot feel that . . ."—"So I should contend that . . .," etc.

This is no book for the uninitiated and the intellectually dependent—exactly those who will constitute 90-percent of its readers. The reviewer deeply regrets having to say all this, since it seems from the publisher's blurb that it is the "bigots and obscurantists" who dissent from the master.

G. J. Gustafson.

A Pattern to the Flock from the Heart (Retreat for Religious Superiors), by Venantius Buessing, O.F.M.Cap., Bruce, Milwaukee, 1945, $2.50, pp. xviii and 172.

This book contains the talks given by Father Venantius at a retreat at Watermill, Long Island, for the sisters superior of the Dominican Sisters of Brooklyn. The talks were not written for publication and it is blessedly obvious that they have not been "touched up" for that purpose.

There is a charm in the pages of this retreat, but the book cannot be dismissed as merely

charming. A retreat is limited to certain topics naturally. It is impossible, almost, to say anything original. Only in his approach to the various subjects may a retreat master dare any originality. Father Venantius has achieved the distinction of being different, that is, not trite. He has not cheapened his talks by flashiness in accomplishing this. His figures are as homely as, and in their way similar to, those of St. Francis de Sales. One cannot help feeling that typical as the talks are, the difference in them is Father Venantius himself.

Although the talks were given to religious superiors, they are applicable to all religious. They will be useful to any priest engaged in the work of giving retreats to religious. Because the talks are centered around an admonition of St. Peter to priests, they may also be used profitably by priests as private spiritual reading or in private retreat.

Vincent T. Eaton, M.A.

Further Discourses on the Holy Ghost, by Lester M. Dooley, S.V.D., Pustet, New York and Cincinnati, 1945; $2.50, pp. x and 212.

A book of sermons on the Holy Spirit is a hazardous undertaking. Because of our paucity of actual knowledge about the Holy Spirit, there is a danger that each sermon will simply repeat what has already been said. Because of our inability to concretize the Holy Spirit, there is a danger that efforts at popularization of His doctrine will be either ridiculous or boring.

Father Dooley's compilation of talks by diocesan and religious clergy seems to have escaped both pitfalls. All the talks, of course, are not of the same texture. Most priests will find in the volume at least some talks that are pleasing, at least some that will be useful in instructing the faithful about the Third Person of the Blessed Trinity.

Five of the twenty-five talks were written for children. Of these, that of Madame Eileen Surles, R. C., *The Gift of God,* is especially appealing. There is in it little explanation of the doctrine, but rather a sincere effort to inspire love of the Object of the doctrine.

Of the sermons for adults, *Peace,* by Rev. Edward M. Betowski, M.A., is deserving of special mention. As in *The Gift of God,* little explanation is attempted. The thirst that the sermon is directed at is not of the mind for knowledge. Father Betowski has therefore wisely refrained from a philosophical disquisition on the gift of peace proffered by the Holy Spirit. Yet his sermon is not emotional. Satisfying is the word to describe it.

The other twenty-three talks are also certainly worthy of notice. Every priest will find in Father Dooley's compilation much that is valuable for per-

sonal reflection and for sermon material.

Vincent T. Eaton, M.A.

The Self-Revelation of the Adolescent Boy by Urban Fleege, S.M., Ph.D., Bruce, Milwaukee, 1945; $3.50, pp. xiv and 348.

This book is a study of teenage Catholic boys. It takes up, in order, the problems of the boy in the home, the school, social life, and in the realm of self. Its particular benefit to all who are interested in the training and well-being of Catholic youth is that the answers to these problems come from the youths themselves. Questions were submitted to a cross section of boys from Catholic high schools of the country. From their answers, the author draws important deductions, both in detail for students of statistics, and in general for those who would like an overall view of the problems and the points of view of Catholic youth. While much of it is technical in form, the very words of the boys and the remarks of the author are skillfully interwoven to make the book interesting to the casual reader.

Because of the anonymous conditions under which the tests were conducted, the author is convinced that in the great majority of cases, the boys gave their answers in a spirit of frankness. In a comprehensive summary at the end, Dr. Fleege groups his findings and points out possible courses of action called for by the attitudes of the boys. The conclusions he draws are optimistic in the main, but he places many reservations on the degree of that optimism.

The work is an outgrowth of a dissertation and carries with it the authority of detailed investigation; Dr. Fleege's book will certainly help those who have heard many generalizations about the mind of the boy, but who have been looking for facts and actual attitudes to give them a starting point in talking to boys and working with them.

James T. Campbell.

"The Psalms." By the Very Rev. Hugh Callan, O.P., Litt.D. Wagner, New York, 1945; $5.00, pp. 706.

As glad and as gay as a fool, this reader sang his Nunc Dimittis when he received the new Latin edition of the Psalms. He is using it incessantly, exclusively and enthusiastically every day and tries to praise it here, there, everywhere, and elsewhere. But he has the fright of his life when he hears that it supersedes and makes useless Callan's translation and explanation of the Psalms. A rendering, not a surrendering, the distinguished Dominican's magnum opus can be used more than ever with the new Text. Yes, I would go so far as to say that as an introduction and an interpretation it is still more useful for the understanding of the new Text than it was for the intelligibility of the old Vulgate.

The reason is this: the Latin text as we have it now is "ex textibus primigeniis" i.e., from the original. But as a veteran Hebrew scholar, Callan was nurtured in the spirit and substance of Israel; so much so that when dealing with the Vulgate he was unconsciously nourishing us with the very thought of the Psalmists as they wrote at the dictation and inspiration of the Holy Ghost. Hurriedly, heartily, humbly, I hereby forewarn and forearm lovers of the Songs of Sion that they will do well to keep at hand—*nocturna versate manu versate diurna*—Callan's volume as the most practical handbook for the reading of the new Latin text. Get a copy if you want to gain knowledge. Get it while there is still time to get it.

J. M. Lelen

The Life of Saint Dominic in Old French Verse, edited by Warren F. Manning, Harvard University Press, Cambridge, Mass., 1945; $4.00.

It has been asserted that America, not Europe, will soon be the center of erudition for the whole world. Germany, who used to tell what time it was at the clock of knowledge, has now closed her shop. Paris is poor and hungry and works in bakeries rather than in laboratories. England is tired and has to rest. Our Universities in Washington and Cambridge and New Haven will have to be astir for the custodianship of Letters and Arts and Science: that they are astir already the present volume is a manifestation.

Hagiography is not only a source of inspiration and edification for the pious, but also an extremely important seed of study for the historians of language and literature. The psychology of the saints, still in its infancy, is the most profound subject philosophy can handle.

Far from being an excrescence a legend about the saints is the efflorescence of facts not yet known perhaps, but probably knowable. Doctor Manning has done well to harness himself to the task of delineating the quaint biography of Dominic done in French verse in the thirteenth century. The eminent Professor of Romance Languages gives us here not only an accurate transcript, but also a glossary, explanatory notes, bibliography, a complete apparatus to arrive at an adequate understanding of the text. I do not claim that his volume will be of palpitating interest to the hoi polloi, but to savants, to linguists, to historians, to hagiographers and psychographers, the book will be of immense value. To others it will be a curio, a rara avis, with a right to a room in their literary aviary.

J. M. Lelen.

"He who lives according to rule lives according to God"
—St. Gregory.

Priest's Letter to His Master*

Dearest Jesus:

INSPIRE me to the knowledge You desire me to have; that I may know Thee as Thou art—that I may realize Thee as the Light, Truth and the Way—that I may live that life thoroughly. You have called me to the Priesthood—to become an "Alter Christus." To this end You have empowered me to offer that Sublime Sacrifice of the Mass—to administer the Sacraments—to preach Your word to others—in short, You have chosen me to be the instrument of Yourself—that You may continue Your mission through me.

Teach me, dearest Jesus, day by day, to know Thee more intimately, that I may love Thee more ardently and as a result live thoroughly Your life as You expect me, Your priest, to live it.

I must become a great saint—You desire it. I can and will. I can because You never set a goal for us unless You give us the necessary means to attain that goal. I will attain that goal because I love You sincerely. Because I love You and only because I love You am I giving the total gift of self (Totaliter). I have no personal ambitions—seek no praise—I want only to continue to be the instrument of Your Sacred Heart in life and in death. To this end I will pay any price: live, suffer, die. And after death if You desire it, to continue to be Your humble instrument in the manner You see fit—to go about the entire world begging love for Your love-broken, love-hungry Heart. I am willing to forego the joys of heaven, for the period of this earth's existence as long as man still lives hereon—to preach—to inspire others (unseen) to live the life of love Jesus expects them to live.

Give me, O Divine Master, a clear understanding of Your Will, and a deep, personal, passionate love for Thee and a courage and fearlessness of a St. Paul to preach this love everywhere openly.

Your humble instrument,

Fr. Luke Edward Golla, SS.CC.

*** Copy of letter written by Father Luke Edward Golla, SS.CC., before his death in St. John's Hospital, Cleveland, Ohio, and found among his papers after his death. Father Golla was associated with the widely-known Father Mateo in the promotion of the Enthronement of the Sacred Heart.**

"O Ye of Little Faith"

The Bishop, weighed down by anxiety over diocesan affairs, couldn't sleep, worrying as if the whole world were on his shoulders. But he did doze a little, and fancied he heard God saying: "Look here, Bishop, just you take a night off and go to sleep and I'll keep an eye on things till the morning."—**Holy Roodlets.**

Fervorinos for Confession

Through November to Advent

Peter J. Bernarding

Before the Feast of All Saints

THE Feast of All Saints is one of great encouragement to us. The Church takes us to the gates of heaven and bids us look upon the great throng of men who have fought the good fight and gained the crown. Men and women—yes, even children—from all nations and every condition of life are there in glory. They knew the same temptations, they faced the same trials as we. But loving God with all their hearts, they found the strength to surmount every obstacle in their way to heaven. What they have done, why cannot you and I do? Keep your eyes fixed steadily on the goal. Love the Lord with all your strength. Seek His grace in prayer and the sacraments. In times of temptation and trial, lean on Him and say: "Give me, Lord, thy love and thy grace! With thy help I can do all things."

Before the 24th Sunday after Pentecost

(4th after Epiphany)

At times we tend to be troubled by the number of commandments laid upon us. Then it is well to recall that Christ summed them up in the one Great Commandment of Love. St. Paul does the same in the passage from Romans read tomorrow: "He who loves his neighbor has fulfilled the Law." It is as simple as that. The moment we start to love a person the desire to do him an injury disappears. We wish only good to those we love. Hence, St. Augustine says: "Love, and do what you will." Now, love does not consist in a natural attraction, or a sentimental glow of heart. It resides in the will, and shows itself in a readiness to serve. This, with God's grace, we can do, even though we feel repugnance for a person. Grasp every chance, then, to do corporal and spiritual works of mercy, even when it goes against the grain. A service rendered is the more meritorious for that, and love grows with service.

Before the 25th Sunday after Pentecost

(5th after Epiphany)

"Whatever you do in word or in work, do all in the name of the Lord Jesus Christ." So says St. Paul to the Colossians. He is telling them to direct all their actions to God through a pure intention. What a marvelous power is thus put into our hands! Through its application our good acts become more meritorious in

the sight of God, while our most ordinary actions, such as eating or walking, acquire the merit of acts of charity. It is a sort of Midas touch, turning all our acts into pure gold for heaven. It is a most efficacious way of laying up treasures for the world to come. On awakening, therefore, say: "All I do, think or say this day will be for love of Thee, my God." Renew this intention often through the day, especially before any important action. You will find that a very powerful help in your striving for perfection.

Before the 26th Sunday after Pentecost

(6th after Epiphany)

Few things give us greater joy than to be remembered by those we love. And the way in which the devout Christian likes best to be remembered is in prayer. To him it is better even than receiving a letter or a gift. St. Paul may serve as our model in this. His letters are full of assurances that he prays often for his friends, as well as of requests to be remembered by them in prayer. Such an assurance is contained in the passage from the Epistle read at the Mass tomorrow. It is one of the beneficial effects of the Communion of Saints that we can thus help one another with intercessory prayer. Make it a habit to ask your friends to be mindful of you in prayer, and be faithful in answering the same request made by others. There is no better way of cementing friendship, or of giving real help to those we love. Pray often for your priests, and say a special one for me.

Before the Last Sunday after Pentecost

The liturgy at the end of the Church Year directs our thoughts to the General Judgment. Recall the scene as described by our Lord—the separation of the good from the wicked, the former to the right of the Judge, the latter to His left. Then the sentence: Eternal life to the good, because they did the works of mercy; eternal death to the wicked, because they neglected to do them. It is in keeping with this that St. Paul in the Epistle reminds the Colossians of the need of "bearing fruit in every good work." Give heed to this counsel! It is a common fault in the examination of conscience to concentrate on sins done, without adverting to the good left undone. Yet this latter will be just as important in our judgment. In your daily examen, make it a special point to ask: "What good have I done today? what have I left undone? For, "every tree that does not bear good fruit is cut down and thrown into the fire."

A celebrity is one who is very much in the public eye and occasionally in the public hair.—**The Ave Maria, Sept. 22, 1945.**

Meditation for the Priest

You are consecrated to God

✠ *John F. Noll, D.D.*

Ut hos electos . . . consecrare digneris (From the Pontifical)

HAEC MEDITARE

Since we believe that every human being was created by God from a motive of pure predilection, St. Paul's words (Eph. I, 4) applied to priests are clear: *He chose us in Christ before the foundation of the world, that we should be holy and without blemish in His sight in love.*

St. Augustine, St. Gregory, St. John Chrysostom and others, declare in effect that priests should surpass the faithful in perfection as much as they surpass them in dignity; as much as the life of the shepherd is more excellent than that of the flock; as much as the brightness of the sun eclipses that of the stars.

You are reminded at ordination that *ministros Ecclesiae fide et opere debent esse perfectos.*

You represent Christ and, as St. Augustine remarks, such should be your purity, devotion, prudence and sanctity that all who come in contact with you should first be struck with admiration, and then with compunction because of their own lack of sanctity.

Even in the Old Law God said of the Levites to Moses: *Thou shalt consecrate them, and shalt separate them from the midst of the children of Israel to be mine —"ut sint mei . . . ut serviant mihi"* (Num. VIII, 13).

Are you daily *fighting the good fight?* Are you daily *glorifying God* in your life? Do you daily *manifest God's name* to man? Will you be able to say with St. Paul at the end of your own life: *I have finished the work which Thou gavest me to do?* Are you *most gladly spending yourself and being spent for souls* (2 Cor. XII, 15)? Are you living under the influence of the Holy Spirit, Whose blessing you need on your work in order to make it fruitful? Do you give precedence to your daily parochial duties over all else? Would you be able to say at any time of your life: *I have kept Thy Commandments and Thy testimonies because all my ways are in Thy sight* (Ps. CXVIII), or would you be forced to say: *I have labored in vain. I have spent my strength without cause and in vain* (Is. XLIX, 4)?

A thousand years before Christ, David called Him *a priest forever according to the order of Melchisedec.* Whether you like it or no, you are also *a priest forever* according to the same order or rite. If you have not been a *servus fidelis* of the great High Priest, it is still possible for you to become one. You know, and the writer knows, that there have been Judases, who, after making a failure of their vocation, will regret everlastingly that they entered Holy Orders.

Remember your consecration to God, your obligations to your flock, and by "watchfulness and prayer" make sure of your perseverance in holiness.

From the Encyclical of Pope Pius X

The Church strives to secure in her priests this sanctity—about which it may be helpful to speak a bit more at length—through great and unceasing effort. To this end seminaries were instituted, where prospective candidates for the priesthood are not only to be trained in the arts and sciences but especially to be developed in the deepest piety from their early years. Furthermore, when the Church by degrees and at regular intervals promotes these candidates from one order to another, like a watchful mother she never misses an occasion to urge them to growth in holiness. These things are pleasant to remember.

When she first enrolled us in her sacred militia she wished us to declare, according to her liturgy: "The Lord is the portion of my inheritance and of my cup; it is Thou that wilt restore my inheritance to me" (Ps. XX, 5). With these words, says St. Jerome, the cleric "is reminded that he who is a portion of the Lord, or has the Lord for his portion, must so conduct himself that he may possess the Lord and be possessed by the Lord" (Ep. LII ad Nepotianum, n. 5). What meaningful words the Church addresses to newly ordained sub-deacons! "Iterum atque iterum considerare debetis attente quod onus hodie appetitis; . . . quod si hunc ordinem susceperitis, amplius non licebit a proposito resilire, sed Deo . . . perpetuo famulari, et castitatem, illo adiuvante, servari oportebit." Then finally: "Si usque nunc fuistis tardi ad ecclesiam, amodo debetis esse assidui; si usque nunc inhonesti, amodo casti . . . Videte cuius ministerium vobis traditur!"

For those about to be raised to the diaconate the Church prays, through the Bishop: "Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas et spiritualis observantia disciplinae. In moribus eorum praecepta tua fulgeant, ut suae castitatis exemplo imitationem sanctam plebs acquirat." But still more moving is the admonition to those about to be raised to the priesthood: "Cum magno timore ad tantum gradum ascendendum est, ac providendum ut coelestis sapientia, probi mores et diuturna iustitiae observatio ad id electos commendet . . . Sit odor vitae vestrae delectamentum Ecclesiae Christi, ut praedicatione atque exemplo aedificetis domum, id est familiam Dei." And most stirring of all is the stern command: "Imitamini quod tractatis;" which fits well with the precept of St. Paul: "That we may present every man perfect in Christ Jesus" (Coloss. I, 28).

Since such, therefore, is the

mind of the Church in regard to the life of priests, it is not at all strange that all the holy Fathers and Doctors so insist upon this point that one might at first think they overstress it. But if we consider the matter maturely, we shall see that they have said nothing that is not strictly true and necessary. Briefly, this is their conclusion: Between a priest and any other man, however good, there should be as much difference as between heaven and earth; and for this reason the priest must guard well not only against serious sins but against lesser faults. The Council of Trent concurs in the judgment of these venerable men when it warns priests that they must avoid "levia etiam delicta, quae in ipsis maxima essent" (Sess. XXII de reform., C I), "maxima," that is, not objectively, but with regard to him who commits them, of whom it should be said even more than of the sacred edifice: "Holiness becometh thy house" (Ps. XCII, 5).

—:—

Here say the Rosary, making application of its rich indulgences and of the prayer itself.

—:—

Read ten or more minutes from a spiritual book.

—:—

Settle in your mind what particularly prevents your growth in sanctity—and resolve to remove the obstacle.

Prayer

(For myself and my brother priests)

O holy and Triune God, Father, Son and Holy Ghost! In the light of Thy all pervading grace, I have again come to see the importance of vocal and meditative prayer. It has been brought home to me what generous blessings come alike to me and to those I serve, through the consecration of my day by means of the Divine Office and the dedication of my heart in meditation. I have come to realize anew how shortsightedly and stupidly those priests act who, under this or that invalid pretext, neglect these two methods of prayer, or consider them only as a pressing burden. If I have been at fault in this matter so dear to the heart of the Church, let me in the sight of Thy divine countenance express my deep contrition. I am resolved to walk other, better paths in the future.

But do Thou help me, O good God, to achieve the manly determination and faithfulness without which I can neither say the Office nor make my meditation worthily, attentively and devoutly day by day. May I with the help of Thy grace come to perform this twofold priestly obligation with a strong will and a loving ardor which will never permit me to grow cold or neglectful. Then I shall dare to hope that my interior life as a priest will flourish, and that it will be followed by the life of eternal happiness in Thee. Amen.

Suggested Subjects and Sermon Jottings

John C. Selner, S.S., D.D.

From November 11 to December 8

Twenty-Fifth Sunday after Pentecost

November 11

Suggested Subjects from the Epistle (*Col.* III, 12-17):

(Same as Fifth Sunday after Epiphany; see also Feast of the Holy Family)

1. Humility.
2. Christian Forbearance.
3. Charity, a Positive Virtue.
4. Love for the Scriptures.
5. Church Music.
6. Purity of Intention.
7. Intention and Morality.

Suggested Subjects from the Gospel (*Matt.* XIII, 24-30):

1. Meaning of the Kingdom of Heaven.
2. The Devil and His Operations.
3. Problem of Good and Evil in the World.
4. Judgment of God.

"Christian Forbearance"

Introduction: It is not naturally easy to adjust ourselves to all the types of persons we meet.

Main Thought: Only a supernatural view will enable us to bear with one another at times.

It is sometimes said: "Everybody improves on acquaintance except self." Nevertheless, we are very indulgent about our own faults. The faults and manners of others often seem unpardonable to us. The supernatural outlook has power to change our attitude. That is, no matter how difficult, we must try to see Christ reaching out to us through others. He has not our neighbor's sins, it is true, but He gave Himself up to expiate those sins as well as ours; if we look upon our neighbor's faults and shortcomings as bruises on the Mystical Body, our sympathy will be aroused and our attitude changed to a great extent.

When you meet up with undesirable persons, try to remember that your patience unites you to Christ; in that way His ruder members become a means of bringing you closer to Him. We are not asked to bear with the mere weakness of others; most people are sympathetic towards the weak. We are asked to put up with things which are revolting to human nature: with hopeless crudities, incivilities, snobbishness, sometimes downright insults. It is true we should do what we can to correct these things if it lies within our power; we may even have to keep such people at a safe distance, but when there is no help for it, the Christlike person will be most gentle and patient. Actually, we have most of our chances to practice Chris-

tian forbearance within the limits of our own family and our group of friends. There seems to be less Christian forbearance in these circles than there is between strangers and passing acquaintances.

Conclusion: Forbearance must be persevering. Don't be too ready to tell yourself: "Now this is enough; I don't intend to put up with it any longer"; there may be a time to feel that way legitimately, but it is extremely rare. Our homes could be heavenly places if we would put up with one another for the love of our Lord; habitual short temper often spoils what otherwise might be an ideal home.

Twenty-Sixth Sunday after Pentecost

November 18

Suggested Subjects from the Epistle (I *Thess.* I, 2-10):

(Same as Sixth Sunday after Epiphany)

1. Praying for Others.
2. Generosity towards the Missions.
3. Desire for the Spread of Christ's Kingdom.
4. Good Example of Catholics.
5. Salvation, the Primary End of Redemption.

Suggested Subjects from the Gospel (*Matt.* XIII, 31-35):

(Same as Sixth Sunday after Epiphany)

1. Development of the Church.
2. Development of Doctrine.
3. Spread of the Church through the Laity.
4. The Excellence of Christ's Teaching.

"Praying for Others"

Introduction: Catholics, as a rule, are very generous in their prayers for others.

Main Thought: Prayer for others is the height of generosity.

Interest in the needs of others is very pleasing to God. When we pray for others we form a very close contact with God for we reach Him through love of neighbor. This is an invariable result of such prayer and such a spirit. St. Paul because of his glorious zeal kept praying for others "without ceasing." An attitude like that could make a saint out of anybody. Sometimes when prayer seems dry and fruitless, think of some who need prayers very much and you will often recover deep earnestness and devotion.

There are ever so many to pray for. Your relatives; your friends; your enemies. Incidentally, many a strife would be settled if enemies were to pray earnestly for one another. I once knew a priest who would assign prayers for an enemy as a penance in the confessional; and you see how prayer of this sort would open the mind and warm the heart at times. We could pray too for our Holy Father, for the Bishops, for our pastor and our priests; for our President, Governor, Magistrates and all who have responsibility

for our welfare. Pray for sinners, for those in prison, for those who are condemned to die; and, of course, for the sick and the dying. When we start looking at the world about us, we can find plenty of reason for praying. And we should remember this: God may easily hear the prayer of the simplest and most unassuming person for the welfare of the whole world. A child's prayer could save a nation.

Conclusion: All of this must have its effect on our attitude. Such generosity would naturally show itself in our dealings with others after we have come from prayer, and it would give us a sense of the closeness of God and His love for us.

Twenty-Seventh (and Last) Sunday after Pentecost

November 25

Suggested Subjects from the Epistle (*Col.* I, 9-14):

(Listed as the Twenty-fourth Sunday after Pentecost)

1. Knowledge of the Will of God.
2. Fruitfulness of Every Good Work.
3. Patience and Long-suffering with Joy.
4. Deliverance from the Powers of Darkness.
5. Kingdom of Love.
6. Forgiveness of Sins.

Suggested Subjects from the Gospel (Matt. XXIV, 15-35):

1. Signs of the End.
2. Preparation for God's Judgment.
3. False Prophets: False Teachings.
4. Too-ready Acceptance of Fantastic Stories and Prophecies.
5. Glory of Christ's Final Coming.

"Preparation for God's Judgment"

Introduction: What a blessing it is to be warned in time!

Main Thought: The moral tragedies in the world today come from a failure to believe in the reality of God's judgment.

One of the exasperating regrets of those who will hear the bitter words of doom on the last day will be that they failed to heed the warning given in today's gospel. Our Lord said in the parable of Dives and Lazarus that men will refuse to accept the ordinary warnings; and that is all they will get: nobody is going to come back from the dead to warn us. Faith is part of the process of attaining heaven, and no one is going to be forced. Many men see no reason why sin should offend God and many others presume that God will not judge them as our Lord predicted; at any rate a great number forget about the *fact* of the judgment at the end of time, or they fondly imagine that somehow they will be ready. What horror for lax souls when they find God's judgment upon them unexpectedly! No man knows when the end will come and no man has the right to

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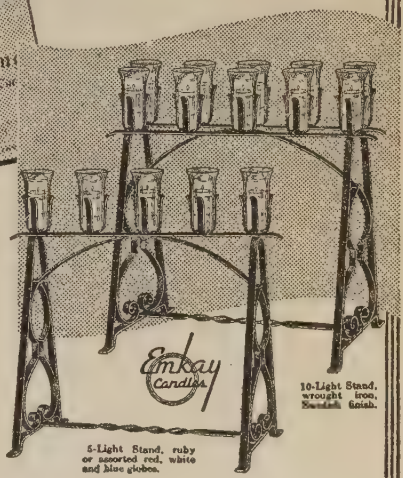

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assume it will be remote and not worth bothering about.

If men in the world today were to believe in the reality of God's judgment at the end of time their consciences would be very much more alert; they would hate sin and they would not try to explain it away or shirk their responsibility to God. That spirit of responsibility can save our world. Do you think the leaders of men would deceive their people or plunge them into futile war or look with greedy eyes at other nations if they realized they must account to God for all of this? Do you think dishonesty and immorality would be so lightly considered if men knew they must at one time account for it and be punished for it? Thank God, we believe our Lord's warning; that alone can save us if we remain conscious of it.

Conclusion: We do not have to go through this life terrified; all our Lord asks is that we act on His warning and be ready. He came to save us and no man will be lost except through his own malice. Those who are trying to please God will find Him a loving Judge and still a Father; but our first proof of love must be our belief in His saving warning.

First Sunday of Advent

December 2

Suggested Subjects from the Epistle (*Rom.* XIII, 11-14):

1. End of Man.
2. Indifference about Salvation.
3. Spiritual Blindness.
4. Lukewarmness.
5. Sloth.
6. Sanctifying Grace.
7. Moral Darkness of the Present World.
8. Duty of Dispelling Ignorance.
9. Explanation of the Season of Advent.

Suggested Subjects from the Gospel (*Luke* XXI, 25-33):

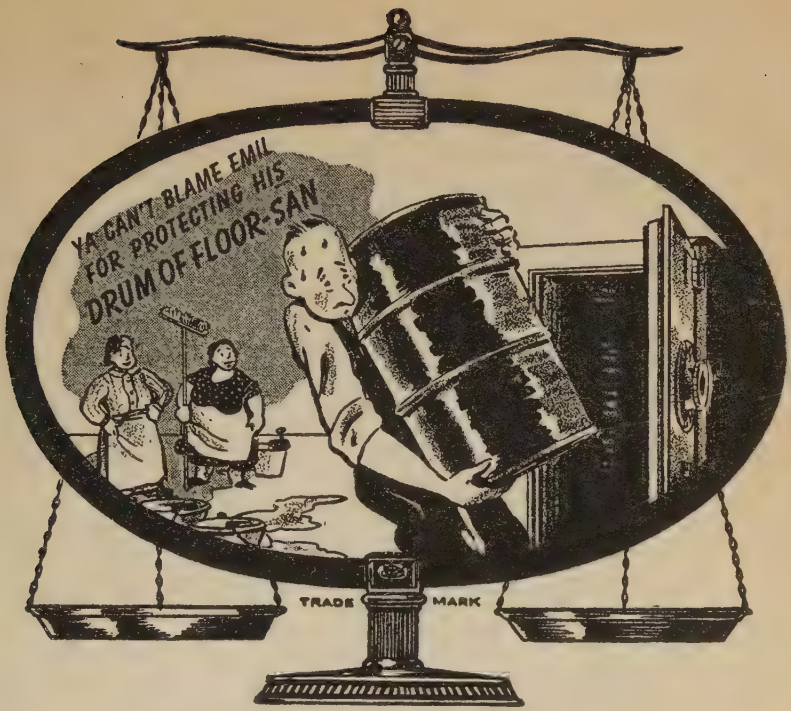
1. The Final Judgment.
2. The Punishments of God.
3. Christ Our Judge.
4. Different Comings of Christ.
5. Passing of Temporal Things.
6. Fear of God.
7. Redemption by Christ.
8. Hope.

"Sloth"

Introduction: Laziness is an ugly word. St. Paul warns us to be on the alert.

Main Thought: Laziness must be cured, yet the cure is difficult.

A man can be lazy about spiritual things or temporal affairs. Often he may be lazy about both. Laziness is a habit which is quickly contracted but broken only with perseverance and constant effort. The trouble is, a man is cured only by the effort he dreads to make. It is a pitiful thing to get lazy; soul and body seem to have died. A lazy man will let his family want and stay in destitution before he will exert himself, or he will



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put the burden of work on anyone but himself. It is easy to recognize the home of a lazy woman, and every school has its quota of lazy children. Sometimes there is physical reason for this, but more often it is a moral problem.

Generally, a man who is lazy about temporal things is very lazy about spiritual things. The contrary is not always true, however: a man may be very industrious about the things of this world and exceedingly lazy about things of eternity. This kind of sloth shows itself very clearly: some may be too lazy even to go to Mass on Sunday; others too lazy to get to Confession or to Communion or to say their prayers; some, who do everything that is necessary, might be inclined now and then to attend evening devotions at church, but they find they are too lazy. All of this brings on a woeful indifference to salvation; it is really a dangerous state.

Conclusion: There is only one cure: do as much as you can and be quick about it. There is real spiritual joy in being alive and on the job, and there is a great deal of sadness in a listless life. We may need our Lord's very special help if we have the vice of sloth. Beg Him to help us realize it is day and that the time of salvation is at hand. No doubt after a prayer like that, a sense of energy will come over us and we will begin to walk in the day and with a lively step.

Feast of the Immaculate Conception

December 8

Suggested Subjects from the Lesson (*Prov.* VIII, 22-35):

1. Mary, the Mother of God.
2. Mary, the Most Perfect of Creatures.
3. "The Paradise of the Incarnation."
4. "Gate of Heaven."

Suggested Subjects from the Gospel (*Luke* I, 26-28):

1. Mary, Virgin and Mother.
2. Meaning of the Immaculate Conception.
3. Our Lady's Cooperation with Grace.
4. Blessed amongst Women.
5. The Power of Our Lady's Intercession.

"The Paradise of the Incarnation"

Introduction: A famous preacher of the last century called a sermon on the Immaculate Conception "The Paradise of the Incarnation." A very fitting title, for our Lady in her stainless purity was a second Garden of Eden where the Second Adam would be conceived.

Main Thought: Our Immaculate Queen is the delight of men and of angels.

The long history of sin since the time of Adam is very depressing. But there is an interruption in that history incomparably more glorious than the history is sordid. It is the story of her who was to be

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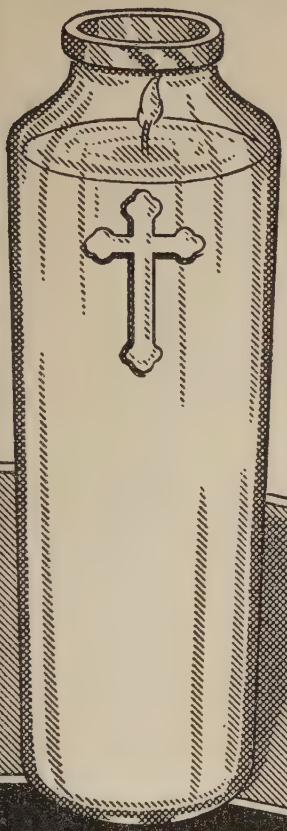

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Mother of the Word Incarnate. The stream of iniquity flowing from the first Eden did not, by a very special privilege, engulf that paradise of the Son of God. No stain of original sin came near her; never for a moment was she under the domination of Satan. Yet she was a creature like ourselves; not a goddess; not divine: a simple, humble maiden who would be the mother of God.

Think of the joy our Lord had when He brought her into Heaven amid the triumphant cries of the angels and saints! He leads her high above the resplendent groups of the blessed. She is all fair; there is no stain in her; she is Queen of the whole kingdom of angels and of all mankind; she shares the triumph of the Son of God. But if she were ever for a moment in the shadow of the evil, how could she be raised above the all pure spirits in the angelic choirs! Our Lord would have to blush for His Mother! So it was that by a real miracle in the order of grace, our Lady was preserved from original sin. And we, her children, can have an ideal from amongst ourselves that can ravish and delight the eye of faith. She is the mirror of justice; if we are dazzled by the brightness of the Son of Justice, we can look into the clear reflection of Him in the soul of His Mother.

Conclusion:.. If we cannot share her privilege, we can share her joy; and the thought of her can inspire us with dread of the slightest fault in our own lives.

No Comment

The following recently appeared in a trade journal of the medical profession under the caption "From My Uncle's Diary." It was signed by J. J. Horton, M.D.

"Jan. 2nd 1890. John and Sally D— asked me to do an abortion on Sally. I flew into a rage, later cooled off, went to their house and had a good talk with them. They agreed to let nature take its course."

"June 6, 1890. Delivered Sally D—. Easy Labor. Normal. Boy, 7 lbs. Name: John D, Jr."

"Feb. 7, 1914 John D— Jr. and his wife Helen, came to my office. They said Helen was pregnant and asked me to stop the pregnancy. I got down my old diaries, showed them entries on Jan. 2nd 1890 and June 5th, 1890. They fell into each other's arms and cried like babies."

"June 18th, 1914. Delivered Helen D— of a fine boy, 7½ lbs. Labor normal. They said they would name the baby for me. I told them to call him John D— III instead."

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J. W. Mehring, Gen. Mgr.,
The Family Digest,
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Dear Mr. Mehring:

Recently my assistant, Father Joseph Boland, called you about The Family Digest insert service. As pastor of St. Margaret's, I wish to place an order for 2,500 copies per month, beginning with November.

I wish to compliment OUR SUNDAY VISITOR for publishing this very excellent magazine. If all issues are as good as October, I'm sure every word will be read by the parishioners of St. Margaret's. I hope, too, that I am the first priest in St. Louis to use this very fine service.

Rt. Rev. Mark K. Carroll,
Faithfully yours,
Pastor.

(Continued from page 6)
tional seven percent for interest—a minor miracle in itself, and providential preparation for anyone who is going to get into the Catholic book trade—it being far better to have your brush with bankruptcy before hand.

Non-Profit

Mr. Tully, however, beyond the concerns of current expenses, has a rare disdain for money. His project is strictly non-profit: neither editor, officers nor trustees can receive any remuneration whatsoever for the work they do! Mr. Tully is quite an astonishing character; Mr. Tully is an apostle of Catholic action. The shop came into being as a form of public service; **Books on Trial** began in a felt need. "In a world overflowing with materialistic distraction," Mr. Tully has observed "the average person is involuntarily and unconsciously inoculated with germs of error and indifference and worse." We certainly agree to this, but there is a difference between mere assent to what is possibly a self evident proposition and an efficacious willingness to do something about it. Attacking the problem of an all-pervasive and often demoralizing press, Mr. Tully began his agere contra with a Catholic Book Store and a Catholic readers' guide.

Too many people, he found, buy books because others have bought them, confusing two basic categories: quantity and quality. "Best Sellers" is an equivocal term indeed. The average man, Catholic included, is impressed by circulation figures; he doesn't know the story behind the scenes: that selec-

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The Annual Cycle of Redemption, Very Rev. Msgr. Leon A. McNeill and Angela A. Clendenin—Cycles, seasons, and feasts of the liturgical year.

The Sacramentals, C. J. McNeill—Origin, nature, and use of the sacramentals.

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Single copy, 25c postpaid. Two or more copies: list, 25c; net to clergy, religious, and discussion-club leaders, 20c; 100 copies, $17.50; 500 copies, $15.00; plus carrying charges. If cash accompanies order, carrying charges are prepaid to any place in the United States.

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tion by a leading book club can guarantee sales in the hundred thousands; that publishers in the aggregate spend hundreds of thousands yearly on promotion (cf. the sordid story of **Forever Amber,** editorial comment, March 1945); that, in a word, he frequently selects a book for the same reason he buys Pepsodent or Colgate's rather than Forhan's—really no reason at all. Only, unfortunately, there is nothing in the book world corresponding to the Pure Food and Drug Act.

A Literary Legion of Decency

In other words, Mr. Tully felt very keenly the need of a new kind of best seller list which would be based on literary and moral values. Priests had told him that members of their congregations had come seeking advice about innumerable books, many of them purely trivia, many of them what he calls in fine scorn "Drug-store rental level." At their literature committee meetings in Chicago, Holy Name men have been shocked to hear St. Vincent de Paul workers report on the volumes of reading filth found in Catholic homes—most of it acquired in ignorance. Let the people know, he thought; and he did.

He began to recruit a staff of experts, authors, professors even, reviewers, librarians, from all parts of the United States, to pass judgment on current books as soon as they rolled off the press. He then devised the now well known table which lists books in order of merit, and got out the larger charts for posting purposes (now found in hundreds of Church vestibules). Last of all, chronologically, was the actual appearance of the magazine, **Books on Trial,** a kind of cap-

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stone to all his previous labors. He had in effect set in motion a literary Legion of Decency.

His work goes on; his labors are great; his rewards, we think, are greater, for when you are with him, you are conscious of being in the presence of one totally absorbed in a mission.

Faith by Hearing

We were reminded the other day that Father Gillis once said the invention of the radio would have made St. Paul's great heart leap with joy. No account of Catholic radio would be complete without generous mention of the Sacred Heart Program out of St. Louis, for it has had an astonishing growth. It is the official "Voice of the Apostleship of Prayer," sponsored by St. Louis University, conducted by the Jesuit fathers and scholastics of that institution. Begun in January 1939, by 1941 it was reaching 200,000 listeners daily (the only daily Catholic broadcast). To date, it is carried by 160 outlets in 36 states and by 16 outlets in Canada. By the way, if you are planning that post-war trip now, you might be interested to know that the AAF and RAF air bases in Iraq have transcripts available, too.

"To restore all things in Christ" is its aim; its audience, anyone who will not begrudge God a few minutes daily. Or even if he gives grudgingly he may be won over. It is catholic in its appeal, too: it was a Methodist minister who called it "America's greatest single force for morale"; another minister who exclaimed, "It is good to have this Sacred Heart Program coming daily into one's home during these times." But the memory we are

sure the fathers cherish most is that of the conversion of a young woman in the backwoods of Mississippi, who knew no Catholics, who had never so much as laid eyes on a priest. Yet a missionary of the Holy Trinity was sent for as she lay dying, for she had been listening to the Sacred Heart Hour for over a year; she was convinced that she had discovered, "Jesus' own Church." Faith comes by hearing!

Present National Director is the Rev. Eugene P. Murphy, S.J.; offices of the program are at 3642 Lindell Blvd., St. Louis 8, Missouri.

Voice of the South Pacific

Have you ever heard of Agana, chief city of the island of Guam? Well, neither had we, till we received an interesting communication from Father Quinn, O.P., a chaplain there, or somewhere near there. Anyway Agana, down in the vast wastes of the South Pacific, is newsworthy for several reasons: besides whatever strategic military importance it may still have, it has its own Catholic Hour (N.C.C.M. please note). Thanks to the zeal and vision of its local chaplains, station WXLI since June 17th has carried a weekly "Catholic Hour of Guam"; speakers are the chaplains themselves; the subjects, good solid apologetics; and we hear there is an excellent choir under the direction of Father McManus, C.SS.R.

Names of participants will likely be of interest to our readers: you may recognize friends and classmates (we did). And if these worthies are like the feverishly busy chaplain friends we have, you haven't heard from them and didn't

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know where in God's world they were. Here they are—as listed on a program we have—Chaplains McMahon, McManus, Sennott, Lonergan, Sexton, Kleeman, Philbin, Sheehan, Byrne, Lynch, Hallessey, Versailles, Walsh, Gaines. Skeehan, Olberding, Gearin, Knaip, Horn, Gannon, Lechtenberg, Boslett.

A monster Holy Name Rally and Holy Hour was scheduled for October 7th (Rosary Sunday). Here is the story behind it, as the chaplain tells it:

"Quite recently I was transferred to a supply outfit, where the men were in no danger but where the tour of duty was long and uninteresting. Not long after joining the group I went out to say goodbye to a contingent on the way home. All the men had at least thirty-two months overseas; some of them had as many as thirty-nine. As we waited for the convoy to pull out, I overheard a long string of filthy invective as it poured out of the mouth of a young Italian lad from Brooklyn. I stopped him and handed out a gentle reminder that he should try to realize that he was going home and that people there were not in the habit of using such language in public. This lad had never been to Mass in the weeks I had been saying the Holy Sacrifice at the unit and, consequently, he recognized me not as a chaplain but as a captain. His answer was that the people at home would have to fall in line with his ways, that he wasn't going to let a civilian tell him, a serviceman, how to act and speak.

"On the strength of just such a remark, the priests here are banding together to foster a monster Holy Name Rally and Holy Hour

Currente Calamo

October 7th, the Feast of the Holy Rosary, in order to make a public demonstration of the principles by which we hope to live once we return."

And he adds: "I wonder if there cannot be written an article of interest for your publication upon the subject mentioned above? If nominations were in order, could I propose Father Ginder? The men read and enjoy his pamphlets and he does have a facile pen for things Catholic."

This unfortunately proved to be, for a number or reasons, a request we could not comply with. As a matter of fact, we'd like rather to hear from more chaplains on a subject of this kind.

Incidentally, the rally was a huge success, with more than 8,000 servicemen taking part.

Narberth Support

Twenty Councils of the Knights of Columbus were represented at the Washington State Council meeting held at Wenatchee this fall to discuss and formulate plans of the Narberth Movement throughout the State. This movement met the hearty approval of those in attendance, and the District Deputies of the State were appointed as a committee to devise the means of raising the necessary funds to carry on the militant program.

When final plans are made, the Council members will be asked to assist in the program.

Widespread Opposition To Pre-Nuptial Promises

In its issue for November 15, 1944, the **Christian Century** carried an article on "The Un-American Marriage," which has been re-

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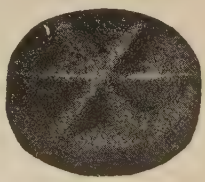
"Self-  Lite"

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printed in leaflet form for country-wide distribution by the Board of Social Missions, the United Lutheran Church in America.

This led to one sectarian publication after another denouncing the Catholic Church for requiring non-Catholics to "sign away their rights and their children's rights."

The Christian Advocate (April 19, 1945) under the caption: **"If My Daughter Should Want to Marry a Catholic,"** a feature article, assailed the Catholic demand and warned its readers against ever signing such an agreement.

The **Baptist Standard**, on June 14, 1945, treated the same subject under the heading, **"Danger of Religious Dictators."**

A Baptist Army chaplain recently asked the editor of the **Christian Standard** to send out word to all Baptist ministers, and urge them to demand that young Baptists refuse to sign any such agreement.

The Walther League Messenger (Lutheran) carried a similar denunciation, and warned Lutherans never to sign such an agreement, but rather to demand that the Catholic party do the signing in favor of Lutheranism.

The **Religious News Service** reports:

"Lectures and pamphlets dealing with the marriage of Lutherans to Roman Catholics will be prepared by the committee on town and country of the American Lutheran Church."

Of course, the Catholic position is very sound. The Church, as God's agent, must take those precautions which are needed to safeguard the faith of her people and of the children who will be born to their marriages. Protestants,

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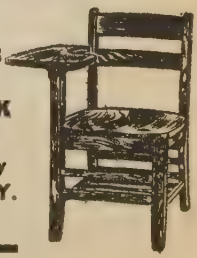

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who believe that one religion is as good as another, violate no principle when they agree to have their children reared in the Catholic Faith.

The widespread opposition to the pre-nuptial promises is already being felt in making increasing difficult the already serious problem of mixed marriages. The opposition stems, as we have indicated, not from principle, but from the stimulated prejudice which is being aroused against the Church and all her teachings.

Circulation Up

It is certainly evident that the clergy are back at work after the summer doldrums. Our circulation department reports an influx of over 400 subscriptions during the past few weeks. Because we hadn't foreseen this, most of the subscriptions will have to start with this present issue. We're completely sold out of the October number.

And—while we're on the subject—it's time for most of our subscribers to think about renewal, isn't it?

Purely Person Piffle

Congratulations:—

To economist John F. Cronin, our associate editor, on the recent publication of his **Economic Analysis and Problems** by the American Book Company.

To staff-member Richard Ginder, on the acceptance of his Missa Marialis for publication by J. Fisher & Brother.

To sermon-jotting John C. Selner, on his election to the presidency of the St. Gregory Society of America; and on the completion of some excellent chant and English hymn recordings for the Gregorian Institute.

For December, Without Fail!

We are sorry to say that the promised article on the late Monsignor John A. Ryan has to be postponed till our December number. Dr. Higgins has been engaged constantly these days in various industrial conferences as far West as Portland, Oregon and Spokane, Washington. Press of duties . . .

Correspondence

Thanks, Lon Francis

Editor:

Last night I decided to bother one of my fellow chaplains and, pursuant of such intention I "busted" into his tent. Amongst the items pilfered was a copy of **The Priest.** Therein I found several articles of interest and value. If you can bear with me a while, let me ramble on.

First, this magazine fits. Thank God no one thought to call it a digest. I can recall an Archbishop telling me that he believed our craze for digests was a disease of the modern thought. Having had the same idea myself for several years previous to meeting His Grace on a west-bound train, I could not help but feel that the

hierarchy was catching up with the thought of the junior clergy. May you and your undertaking enjoy successful years of preaching and teaching.

Lon Francis would have enjoyed the reaction of our separated brethren to the publication of **Protestantism.** When I first saw a copy my reaction was that it would need no answer. Within very few days my mind was changed and I fully intend to answer its charges each Sunday until my boys become aware of the falsity of the claims made by the author. I must rely upon you to supply some of the needed information. Concerning the priestly attitude, it was one of scoffing and belittling. The non-Catholic chaplains went for it hammer and tongs. And, although the book may not have been the direct cause, a retreat movement of the joint Protestant chaplains has resulted. There will be a great though superficial attempt at unity after the war and this book will be partly responsible. Partly responsible, too, will be the action of the interdenominational magazine known as **The Link.** In using the word great I meant wide-spread. And, if it does become widely diffused, then all priests should become aware of the false premises upon which such a movement rests. The danger will arise because of the half-truths enunciated and of the half-plausible method of presentation. To be aware of the danger is only half the job. Much work must needs be done.

This has extended far beyond my original intentions to offer congratulations and to echo the thoughts of your authors from the viewpoint of a priest in the service.

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J. A. Q.

Poor St. Matthew

Editor:

The following error appeared in the last issue of **The Priest** on page 16: "Luke, who wrote a gospel, as well as the Acts of the Apostles, was not an apostle; **neither was Matthew, who wrote the first Gospel.**"

Congratulations on your fine magazine.

Sincerely,

J. F. S.

Our sincerest apologies to good St. Matthew, who is hereby restored to his rightful place in the Apostolic College.—Editor.

We Stick Our Necks Out

Editor:

The following should contain thought for your readers; of course, though, if you print it, you undoubtedly will be sticking your necks out.

People today are much more critical of the Church than they used to be, and their criticism is not always unjust. Distressed persons everywhere look to priests and religious to give them hope and faith. They want to find us what they think we are—other Christs. They want religious to bring Christ into the school, into the lives of their children.

Recently a bishop visited a school near a town with a large Catholic population. Seeing a crucifix on the wall, he said to the Sister in the classroom, "Do you think that Christ crucified means more to these children than a piece of wood and plaster?"

When she said she did not know, he said he could not help thinking how strange that was. I wonder how much more than wood and plaster the crucifix is to each one of us. We could make the cross talk, make the wounds speak eloquently, if in our hearts we bore the crucified Christ.

We need to be more holy. We need scholars, but infinitely more we need saints. Only saints will save the world. We must labor manfully, unceasingly, or deserve the bitter reproach of Savonarola to the men of his time: "Of old the chalices were made of wood, the prelates of gold; now the chalices are gold; the prelates, wood!"

Sincerely yours in Christ,

(Rev.) B. M. M.

Editor:

I have one of the school subscriptions to your magazine and find it very fine. We are all surprised at the simple questions submitted to your Quaesita et Responsa department. That makes us take our studies more seriously!

You are doing a fine work, whose fruits should be far-reaching. I can only repeat what appears in your Correspondence columns so often: keep up the fine work!

Sincerely,

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Dr. John O'Brien explains the Church Law on Matrimony in simple, readable style.

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No. 15 What Think You Of Christ?
A solid vindication of Our Lord's Divinity. It will help confirm the Faith of your people—By Dr. John O'Brien.

No. 147 That Backward Collar
A discussion and vindication of the Holy Priesthood, with the refutation of various anti-clerical charges often heard today. By Father Ginder.

No. 20 The Catholic Boy Examines His Conscience
In this, and in No. 126, the corresponding pamphlet for girls, there is a devout preparation for and thanksgiving after confession.

No. 9 The Catholic Answer
We have sold 743,500 copies of this pamphlet by Bishop Noll. Need we say more?

No. 13 Communion prayers For Every Day
This will help your people make a devout thanksgiving after Mass.

No. 48 Company Keeping: When Is It A Sin?
Written for girls by Mary McGill. A clear and compelling exposition of the principles. Tells them all they need to know.

No. 46 Marriage: Catholic Or Mixed?
A pamphlet on this subject should always be in the rack for interested young people and their parents.—By Dr. O'Brien.

No. 95 Would You Like To Say Mass Too?
A vocational pamphlet which presents the diocesan priesthood in an inspiring light as "the backbone of the Church."—By Father Ginder.

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NOVEMBER, 1945

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CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

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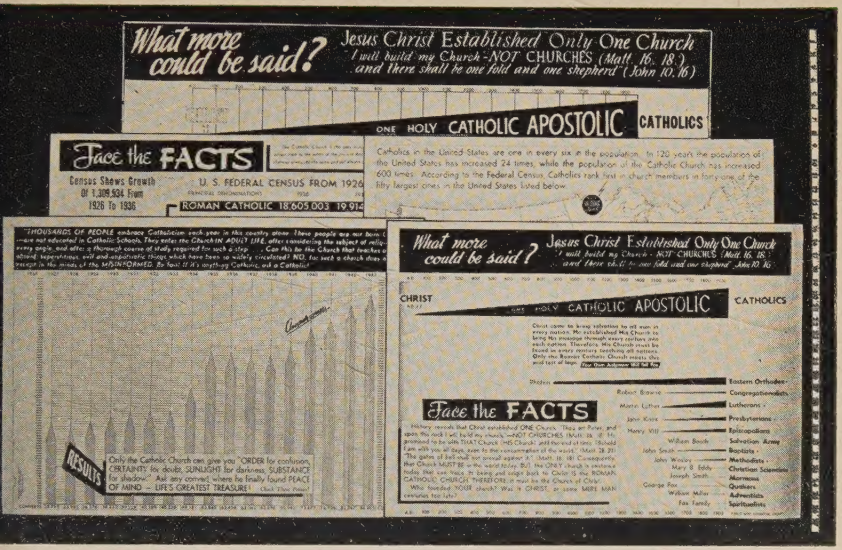
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"I will build my Church - NOT CHURCHES (Matt. 16. 18.)
and there shall be one fold and one shepherd" (John 10.16)
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